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# THE JAPAN CHRISTIAN QUARTERLY

Vol. IX JULY 1934 No. 3

## EDITORIAL NOTES

### WHAT DO YOU MEAN—"EDUCATION"?

In the days of our youth—when vainly endeavoring to 'spress ourselves on some such abstruse topic as say "Education" it was then the fashion first of all to define the subject. Such searchings of dictionaries, of thesauri, of history's storied page, and of men's hearts and experience if one were really to define "Education"!—What is'nt it? what has been tried and what hasn't in the attempt to satisfy this restless, still-searching world of men who want to know and can never cease from wanting!

There was a day when "stuffing-in methods" prevailed and indigestion resulted, but not real "growing-pains";—there have been several periods when the "leading-out process" was in favor, but alas! how little was found to be extracted. Still that was a step in advance. Came a Froebel and a Joseph Lee with their valuable slogans "Let us live and play with our children" and thus indirectly direct them: (we've not yet tried that theory out sufficiently). Came other protagonists saying "One can only learn by doing"—But even they admit there are certain facts and philosophies and disciplines which must be imposed and even in the best of drama the best of actors might be at a loss had he not beforehand committed to memory at least part of his lines.

If pressed for a working definition, the Editor, after more years in educational work than we like to admit, remembers with satisfaction a trenchant statement made by Margaret Slattery (a justly renowned member of the Massachusetts Board of Education



in America) who told a group of teachers one day "Education is widening horizons." Might we paraphrase and add to that a bit of social service experience by saying, To educate a child is to help it to widen its own horizon, happily, persistently, progressively—till death, (perhaps after, who knows?)

President Eliot of Harvard used to say that he never chose the members of his faculty staff for the degrees they had accumulated nor the reputations they had up-to-date achieved but for whatever possibilities of future growth he could discern in them. From the men who followed Bacon until this day it has been true that a teacher who has stopped peering on, a teacher content to do no further climbing cannot truly be called an educator.

Does it not therefore seem peculiarly tragic in these days when other minds than Wells are appreciating with him that we are now, wily-nily, "engaged in a race between education and catastrophe," that so many so-called Christians should seem indifferent to the situation? Education for temperance (another word for self-control), education for better law-making and more consistent *law-keeping*, education for Peace! These seem great needs of the world—not less in the Orient than elsewhere. Education for service to those millions yet ignorant of or indifferent to these needs—How can the minds and hearts of men be stirred to meet the aching challenge of these days? Not less of education (because of the unemployment of graduates? No—a thousand times no!) Not less of love and efficiency of loving service, but more—and more and more! Never again, God helping us, narrower horizons, but widening ones. But alas! the practical problems in millions of homes as to how to make "education" possible to-day.

At an Oxford—Cambridge University Social Service Conference in Toynbee Hall one night this question of inequality of educational privilege was being discussed. One of the Oxford men became suddenly very excited by something of tragedy the leader, R. H. Tawney had told the group, and he demanded—"Then why have we, in our comfortable circumstances, and being so-called Christians, why have we a right to our years at University if these others cannot have it?" Why not just give it up now and get out to do something to help them at once?" To which Tawney replied, with sympathy—"I presume that some of you have been hoping to



be used as tools for God? If so—judging Him by our own finite experience, come now—what kind of tools would you choose for use—dull and imperfect ones? or sharp and as keen as polishing could make them?—The answer lies there.” He might as well have said in so many words—“Stick it—my lad! and get all you can now in order that later you may have the more to give.” The writer has long remembered the cleared brow and the straightened back of that puzzled youth as he digested Tawney’s reply; and often to other perplexed young souls, eager to turn the world upside down before they had attained their own balance, have we passed along that slogan.” If you would be a tool for God’s use remember He would like best to use you as well-sharpened, as efficient a tool as may be.” (And His Son waited thirty years for His ministry !)

But along the way? and during the time of polishing? Ah yes—there are fine opportunities for sharing, and clear duties even before we take to ourselves any sort of measurement symbols of progress—such as diplomas, for instance. That canny Prince of England, called the Prince of Wales said not long ago “To seek Peace and to pursue it is now the chief duty of man.” Something of that duty we must all be at—*that* cannot wait until life’s Ph.D.’s have been gained. Any help at widening of international horizons, any small progress in the high art and science of world friendship must be appreciated by that great Brother of all mankind, especially in these unfortunate days of heightened nationalisms and subterranean excitement. Now, indeed, we need educated, clear-thinking, courageous minds of the widest possible horizons.

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In the following pages of this so-called Educational number it is impossible to mention all the worthwhile Institutions now functioning in Japan. The Committee decided on only a few of those having new buildings, or which have been given recent prominence for one or another reason. We fear it may look to our friends working in schools for boys and young men as tho this were a woman’s number perhaps, but it chanches that most of the new locations or buildings just now are for girls—and we feel sure you’ll agree that these enlarged opportunities have been long overdue in Japan:

I. Mac.



EDUCATION OF THE BLIND.

It was during a summer course in Civics at Harvard University and after field excursions to the splendid Perkins Institute and the Massachusetts Sales-rooms for articles made by the Blind, that the Editor began to take an interest in such appeals as that of Prof. Iwahashi (see his article "A Lighthouse for the Blind" on Page 225).

Having later visited many schools, exhibitions and a factory manned by blind employees in London we do feel the justice in Mr. Iwahashi's plaint, that we should all be more actively, practically interested in assistance for these under-privileged folk for whom Jesus Christ so often evidenced sympathy.

There seems a need for more public education (perhaps the Churches could help?) concerning this problem—for much propaganda concerning the prevention of blindness in a country where we are told that approximately from one-third to one-fifth of women factory employees and about the same number of army entrants from the country districts are suffering from the very contagious eye disease known as trachoma! and in a land where employers are not yet required to install preventive devices on machinery nor in connection with dangerous processes which menace eye-sight.

The need for teaching more of the little children who are already, or soon will become, blind is evident. Not more than three hundred of primary-school age are said to be in schools, and there is (so far as the writer is informed) only one real kindergarten for blind children in the country—that one the excellent school started by Mrs. Draper in Yokohama. America has done more in this line than other countries and it is heartening to learn that two Japanese kindergartners have been sent to study and observe methods at the Perkins Institute.

Families in Japan, as Prof. Iwahashi suggests, are apt to be overly protective in any case of handicapped children and mistakenly shield them from contact with the outside world, so they grow up very dependent and often distrustful of themselves and of others. In this condition older boys and girls, forced by economic exigencies of late, come into the Institutions now being furnished by the Government in each Ken. But the teaching is



chiefly vocational, and they are poorly prepared to accept even that much of training and so soon to face the world of which they know too little. Moreover, the vocations taught are very limited.

If American and British blind folk can earn, as they do, respectable, happy livelihoods at rug-weaving, knitting, broom and basket-making, pottery-manufacture, stenography, piano-tuning and other occupations why should the sightless in Japan be doomed to the unscientific occupations of massage and accupuncture? (dangerous as taught to people of too little cultural or scientific background—and dangerous as still too often begun under outgrown apprenticeship methods which often amount to serious exploitation.)

Here lies an enormously productive field waiting for harvesters! They do so need handicraft teachers! and more cultural opportunities in the Institutions for the Blind—more translations of text-book and supplementary material. (Many society ladies of England, after the War, took up the study of Braille and helped along this line for the benefit of their sad, returning soldiers. Some of the industrial establishments over there where blind folk are at work employ regular social-workers who help to bring some of the joys they have missed into the lives of these brave laborers.)

The Editor visited one delightful Dormitory for factory girls who enjoyed dancing at night after dinner in their attractive big living-room, with a blind girl at the piano. Their bed-rooms were gay with colored chintzes and window-boxes (for the blind love flowers) and each girl knew the color of her room, and told me "She just loved yellow—or blue or pink!" "And, by the way, lady—'ow do ye like me new hat? Is it truly becoming? I wants it to look stylish." Those girls were making the knitted sports costumes—sweaters and skirts that we buy so eagerly in England. They stood at electric looms and did marvelous things with their sensitive hands—colors being supplied and recognized by some automatic devices. The building was light and well ventilated—some of the girls sang at their work. Of course there was a sighted over-seer, so if anything went wrong with the machinery he could give quick assistance; and there was a charming young social worker (trained at the London School of Economics, and much interested in her job.) The girls were earning good wages—good? that is a respectable, living wage; and most were happier in



that comfortable Dormitory than ever they had been in their homes. They served tea in the cozy garden, walking confidently over the well-kept grass, enjoying the cool breezes on their free Sunday afternoon—what a contrast to the pathetic clank of the iron cane and the wierd plaint of the little whistle we hear in our midnight streets when one of these tragic little blind wanderers passes in her search for the employment she so dreads but must endure!

Many of the authorities in charge of schools for the blind are appreciative of the need for more varied instruction and for more cultural opportunities for their students but the budgets as yet do not include provision for more modern instructional methods and often the teachers already employed are overburdened. It is, indeed, fortunate that scholars of Prof. Iwahashi's caliber are interesting themselves in this lamentable situation and we gladly give space in this, our Educational number, to his sincere appeal.

*I. Mac.*

MISSIONARY EDUCATION IN THE U.S.A. FOR 1935.

The Editor is recently in receipt of a distinctly challenging little folder from New York. It announces publications of the Missionary Education Movement and of the Council of Women for Home Missions in America, and states that the themes for study in the U. S. Churches during the coming year are two—for Foreign Missions groups—Japan; for Home Missions study groups—Orientals in the U. S.

The material is divided wisely—for Adults, for Young People and Seniors, for High School and Elementary Grades—Supplemental Material, Maps, Plays, Listed Pictures, Motion Pictures, Slides etc. A wealth of material! We are truly impressed at the thorough-going preparations to inform the Christians of the West. (Many of us resident in the East might well look, read, ponder and enjoy—for here is choice variety and facts we might else never grasp.) We swell with pride to note that we know so many of the authors of these books that tomorrow may be household treasures in so many of the homes we also know “over there”—the Spencers, Mrs. Converse, Ursul Moran, Michi Kawai, Mrs. Kubushiro, Kagawa, Willis Lamott—imagine being actually acquainted with so



many authorities! As to the last named writer, Mr. Lamott—even tho he be a member of the Editorial Staff of this magazine we can scarcely be accused of being prejudiced when we say we feel sure all our readers should note, and send on to relatives and friends his book entitled “Suzuki Looks at Japan.” Most of the opinions expressed in this book come from the lips of one Suzuki (a composite figure whom most of us seem to have known!) and his friends. While we should like to hear more directly from Mr. Lamott on certain subjects, the method has its distinct advantages—for the author! On the whole, we find the book to—quote the folder’s advertisement “one of altogether unusual literary charm and at the same time a vigorous interpretation of the many-sided work of church and mission in Japan today.”

And not the least valuable feature of the book is the section devoted to questions, to be used for group study. These were organized by T. H. P. Sailer and are certainly thought-provoking, educative queries put interestingly. Readers who wish to stimulate intelligent thinking about Japan will do well to advise the use of this book and its accompanying study quiz to friends abroad.

The little folder advertising all this material can be secured from your Home Boards or by writing direct to The missionary Education Movement, 150 fifth Ave. N.Y. The Kyo Bun Kwan in Tokyo will later have some of the books on sale. When next your church constituencies clamor for more news (more than ever you find time to write,) please bear in mind this up-to-date bibliography, and let us help—this year—all together to “tell the world” why we are here.

How about using some of this material for your English classes right here in Japan? Miss Kawai’s book, for instance, tells of many fine Christian lives and projects not known to your non-Christian students—perhaps even some of the church folk have not heard of them all, for the illustrative material she uses is national in scope. Sometimes the problems discussed in so-called Mission literature are not clearly recognized by the very folk whom they most affect, simply because said problems are so close at hand and have grown too familiar. Might a fresh presentation of some needs and an account of what others are doing to help about them be of value to groups here in Japan, as well as in the home lands?



## THE IMPERIAL RESCRIPT ON EDUCATION FOR JAPAN

The Imperial Rescript on Education was given by the Emperor Meiji on October 30, 1890 and is read aloud at school ceremonies on that day, on the three great national holidays, and at graduation exercises. The translation authorized by the Department of Education is as follows:

“Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting and have deeply and firmly implanted virtue; Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of Our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters; as husbands and wives be harmonious, be friends true; bear yourselves in modesty and moderation; extend your benevolence to all; pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers; furthermore advance public good and promote common interests; always respect the Constitution and observe the laws; should emergency arise, offer yourselves courageously to the State; and thus guard and maintain the prosperity of Our Imperial Throne coeval with heaven and earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers.

The way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by Their Descendants and the subjects, infallible for all ages and true in all places.

It is Our wish to lay it to heart in all reverence, in common with you, Our subjects, that we may all thus attain to the same virtue.

The 30th day of the 10th month of the 23rd year of Meiji.

*(Imperial Sign Manual. Imperial Seal.)*







The new main building (Administrative and Class-rooms) at Tsuda College - Tokyo



## NEW BUILDINGS FOR THREE WOMEN'S COLLEGES

### TSUDA COLLEGE

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ANNA C. HARTSHORNE

In April 1934 Tsuda College, officially Tsuda Eigaku Juku, entered its thirty-fifth academic year with an enrolment of 377 in the undergraduate and 14 in the two-year post-graduate course. Of 242 applicants (ten percent more than last year) who took the entrance examination 107 were admitted to the entering class, here called Preparatory, and 17 to the so-called First Year of the regular course. The Class of 1934 which graduated in March numbered 72, bringing the total number of graduates to 1,133.

Not quite three years ago the college removed from Gobancho, Tokyo, its home for twenty-seven years, to Kodaira Village, Kokubunji Station, about twenty miles west of the centre of the city on the Chuo suburban line. Here it owns twenty acres, still partly wooded, on which are a classroom and administration building in reinforced concrete, and two residence halls also in concrete with central heating and plumbing, housing seventy-five students each. About half the students' rooms are single and half double: they are furnished with couch-beds, tables and chairs. A frame gymnasium and day-scholars' study and lunch room are some day to be replaced by permanent buildings. Near them are tennis courts, a basket-ball field and a running-track. On the other side of the grounds are the President's house and the Dean's and two houses for foreign teachers, and a semi-Japanese apartment house of five suites also for teachers.

This Kodaira property was bought for the college by the Alumnae Association in 1922, because the site at Gobancho—about an acre and a half—was becoming too small. A year later everything at Gobancho was wiped out by the fire following the great earthquake. Temporary barracks were put up in which teaching went on for eight years until the rebuilding at Kodaira was provided

for by a fund of five hundred thousand dollars raised by a "Tsuda College Emergency Committee" in the Eastern United States and in California.

The college was quite literally the creation of Umé Tsuda, youngest of the five girls—the first who ever left Japan—who were sent to America in 1872 to study Western life. Two of these girls became ill and returned in a few months, two—later the Princess Oyama and the Baroness Uriu—went to Vassar College and married soon after returning home. Miss Tsuda grew up in the home of Mr. and Mrs. Lanman in Washington, and came back at eighteen having completely forgotten her own language, but with a sense of special duty toward other Japanese women which in a further period of study at Bryn Mawr developed into a definite purpose. In 1900 she resigned from her position in the Peeresses' School, and began her own work with fifteen pupils in a small house, not at Gobancho but in the same neighborhood. As capital she had a thousand dollars contributed by personal friends of her Bryn Mawr days, mostly in and around Philadelphia, whom she had interested in her desire "to give Japanese women an opportunity for higher education under the influences of a Christian home." The "Committee on behalf of Miss Tsuda's School" which these friends formed has continued to the present time under a slightly different name, and its yearly contribution of some three to five hundred dollars has been the only regular outside source of support, in the early days furnishing a considerable part of the budget, and now supplementing a too-small permanent fund of 529,000.00 Yen. This committee gave part of the land at Gobancho and all but one of the pre-earthquake buildings, and in 1923 launched the Emergency Committee which through its branches made possible the reconstruction at Kodaira.

Miss Tsuda called her venture Joshi Eigaku Juku, Girls' Institute for English Studies, and made the standard for graduation the Government examinations for the English teachers' certificate for secondary schools (Chu Gakko and Koto Jo Gakko), the entrants to be graduates of girls' high schools, which correspond to boys' middle-schools. Hers was therefore a Senmon Gakko or Higher Special School, in time as well as grade paralleling the men's collegiate courses, called Koto Gakko, Higher Schools, in the



Japanese system, which is modeled on the German one of Primary, Middle and Higher schools, leading to the University technical courses in law, medicine etc. Miss Tsuda was herself serving on the Government examining board for the teachers' licences, and she knew that though the examinations were open to women few ever got beyond the preliminary tests for want of the necessary preparation,—a lack which she was determined to make good, if only to convince sceptical mankind of the possibilities of women's brains.

English could hardly have helped being an essential part of Miss Tsuda's educational undertakings, but it was equally a deliberate choice. She held that for Japanese students an intensive course of English reading, with all that it might include of thought and knowledge, was the most broadening and stimulating subject that could be offered; while for mental discipline the study of the language itself required thoroughness and accuracy not less exacting than the sciences—her own first love, which she would gladly have added had the time been ripe. What she foresaw and set herself to meet was the growing opportunity for English teaching. New girls' high-schools were being added every year; the Government program called for at least one in each of the provinces and larger cities—today there are over five hundred besides private schools without number. In 1900 the one profession considered suitable for women was teaching; to teach even conferred honor. And it gave the power of self-support and therefore independence, the very cornerstone of Umé Tsuda's efforts for women.

One thing more underlay her choice. She used to say, "You cannot read a page of English without coming across a Christian thought. Often the thought has to be explained before the sentence can be understood." In her belief these explanations coming naturally and spontaneously were a Propagation of the Gospel supremely valuable because utterly unforced.

Along these lines her work developed. Naturally it was more or less experimental at first, which was the easier because it was not incorporated with a board of trustees until its third year. One early change was the addition of a preparatory year, which is still part of the college, since few high school graduates are advanced enough to do in three years all that the regular course in *Eigaku*

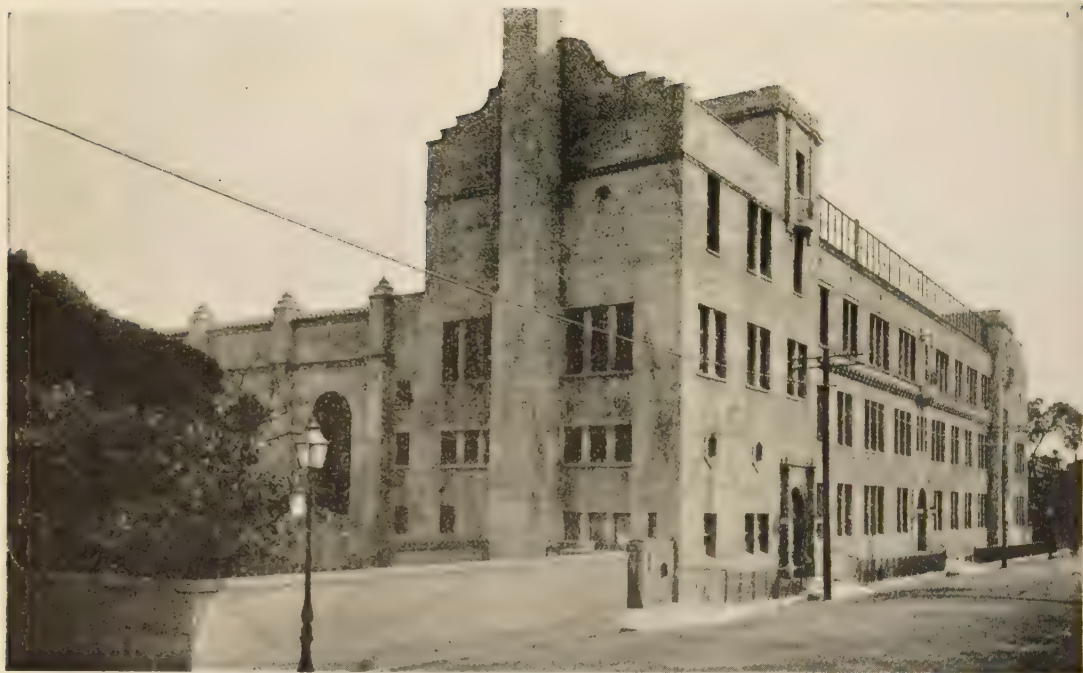
Juku requires. Other experimentation was in methods of language teaching, new then even in the West. Miss Tsuda insisted that speech must come first and be correct from the beginning, that the thing to do was to learn by heart, sentences not single words, "Direct approach," question and answer in easy words, translation for accuracy and enlarged vocabulary all along the line, with much else now trite but matter of lively controversy before the Institute for Research in English Teaching came to the rescue.

Changes in the course itself are along the line of more advanced reading material, greater system in the training for teaching, and more emphasis on the auxiliary subjects, history, philosophy, etc. French and typewriting have been added as electives for the two higher classes. The entrance requirements have been considerably raised, which has been possible because of improvement in the high schools at least partly due to the teachers sent out from the college. A post-graduate course of two years was added six years ago and has been distinctly successful except in numbers which are apparently kept down by economic conditions. Last year one of the students who had completed this course took and passed the Government examinations in advanced English, equivalent to the University standard of graduation, and so far taken by only one other woman. Three graduates of the regular college course are studying in the University of Sendai, one of the few men's universities that admit women. Forty-four graduates have studied in American or English universities and colleges, two taking Ph. D. degrees at Columbia and one at Michigan, and five are still studying abroad. President Ai Hoshino and four others of the present staff of the college are of these American-educated Tsuda alumnae.

For almost twenty years Tsuda College enjoyed almost a monopoly of English teaching in Japan, but now there are many rival sources of supply and keen competition has sent many girls into other fields. 265 are now teaching, 20 of them in higher educational institutions, and 79 are in various other occupations, such as office work, journalism and translation, social service including Y.W.C.A. secretaryships, and postoffice and International Telephone service, this latter requiring ready as well as correct use of English. Another graduate activity has been preparing at the







Margaret Craig Memorial Hall. Main Wing.  
Toyo Eiwa Jo Gakko.



Kindergarten—  
Evangelistic Building.

Foreign Residence.

Dormitory.



request of a publisher a set of "Tsuda readers" which are already used in some 200 schools and are being revised for a new edition.

And then there are the married women, 700 or more of them, probably the most important product any institution can turn out.

Tsuda College looks forward to a time when it may be able to enlarge its scope by the addition of other courses of study. Meanwhile it will continue to strive for "Sound learning and high character" on the lines its Founder laid down for it.

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## TOYO EIWA JO GAKKO

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F. GERTRUDE HAMILTON

Last autumn the Toyo Eiwa Jo Gakko celebrated the formal opening of its new school building, which stands on the site of the old one at No. 8 Torii Zaka, Azabu, Tokyo.

This school was founded in 1884 by the Woman's Missionary Society of the Methodist Church of Canada. The founder and first principal was Miss M. J. Cartmell, who though now ninety years of age still keeps in touch with her old friends in Japan and loves the Toyo Eiwa as her own child, which in very truth it is.

Other missionary names intimately associated with the Toyo Eiwa are those of Miss I. S. Blackmore, who during a period of over thirty years gave herself unsparingly to the developing and strengthening not only of the school itself but of the Christian character of the students entrusted to her care; and Miss Margaret Craig, whose nineteen years in Japan were entirely devoted to this school. The Assembly Hall in the new building is called the Margaret Craig Memorial Hall, funds for it having been laid aside by the Home Board at the time of her death in 1923.

The union of Methodist, Presbyterian and Congregational Churches in Canada in 1925 resulted in the birth of the United Church of Canada, into which W.M.S. Board the entire Canadian Methodist W.M.S. work was merged. Before this change the need

of a complete or partial reconstruction of the Azabu plant was being discussed both at home and on the field. Doubtless this great readjustment in the Home Church did delay matters slightly and some feared that the larger church with its greatly increased responsibilities might not look upon Japan and her needs with the same motherly eye as the Methodist women had. But in 1930 funds sufficient to completely reconstruct the Azabu plant were granted, much to the surprise, (for depression was the cry in every country then), but to the extreme delight of those who felt that the Toyo Eiwa must have a new habitation or cease to be.

Previously, in faith that something would surely be done to keep this work from a sad and sudden end, a search had been begun for more land in the vicinity, as the old site of 1,300 tsubo was considered barely large enough for the school that was in the minds of the promoters. When it was found that no immediately adjoining land was available, the idea of separating the Kindergarten, Dormitory and Foreign Residence from the School was generally accepted, and for this purpose a portion of the Nabeshima property at No. 2 Torii Zaka was purchased. The cost of ¥203,000.00 was met half by the Mission and half by the School Alumnae and Patrons' Associations.

Work on this new site began in January 1931 and the buildings were ready for occupancy early in February 1932. The dormitory is reinforced concrete but the two smaller buildings are wood frame and all are stuccoed in buff color. The capacity of the dormitory is sixty, and it is finished and furnished entirely in Western style. These three buildings are very satisfactorily heated from a central hot water heating system with oil burner.

When the resident part of the school was safely housed in its new quarters the demolishing of the old place began at once. Fortunately, enough of the classroom building could be left standing to accommodate, in a fashion, the whole school; but it was an uncomfortable makeshift, and great was the rejoicing when the move could be made and class work begun in the new school in June 1933.

This building forms three sides of a rectangle,—the two wings being joined by the Margaret Craig Memorial Kodo and the Gymnasium, under which are Cafeteria, Household Science rooms



and Primary Kodo. The four-story wing facing on Torii Zaka accommodates the ten high school classes (approximately 400 students), and the general offices. The other wing is three stories,—the two lower floors being occupied by the six primary classes (about 210 pupils, all girls), and the top floor by the kindergarten training department's two classes (40 students).

A suddenly increasing demand to provide a Japanese education for girls born or brought up in foreign countries led, this spring, to the formation of a special class where such students are given coaching according to their individual needs until they are able to fit into a regular class either in the primary or high school departments. This class has already proved more popular than was anticipated,—twenty-one have enrolled since April, but it is only an experiment and how long it will need to be continued remains to be seen.

Besides the home rooms for the nineteen regular classes there are special classrooms with teachers' preparation rooms for Science, History-Geography, Etiquette, Sewing, Drawing—Writing; a general Library, and a smaller one for the primary department; Alumnae rooms with kitchenette; a small Chapel for purely devotional use, seating forty; Club rooms; a Singing classroom; ten piano teaching and practise rooms; and a fully equipped Dental office where clinics will be conducted by the school dentist twice a week.

Plans for the entire reconstruction program were drawn by W. M. Vories and Co., Architects, who gave careful supervision to every detail of building and equipping. The main construction was under the direction of Mr. Toranosuke Tabayashi of Kobe. Of the painstaking efforts to give complete satisfaction on the part of both architect and contractor no words of praise can be too strong.

The total cost to the Mission for land and the four buildings,—apart from the local contributions of slightly over ¥100,000.00,—has been approximately ¥740,000.00 but the low rate of exchange during practically the whole period has made it a very much easier proposition for our friends in Canada than was anticipated at the time the grant was made.

This spring the Toyo Eiwa has been established as a Zaidan Hojin (property holding association). The new Board of Directors was recently formed with Bishop M. Akazawa as President.

In the passing of Dr. Y. Hiraiwa last summer the Toyo Eiwa lost its oldest tried and trusted friend, for he had been associated with Miss Cartmell in the establishing of the school; and, as Setsuritsusha (Founder) and Rijicho (Chairman of the Board), had piloted it continuously for nearly forty-nine years.

Plans are under way for a moderate celebration, this autumn, of the fiftieth anniversary of the founding of the school.

With deep appreciation of the loyal support of friends in Japan and Canada; with sincere thanksgiving to the Giver of all good gifts, for the measure of success attained in its first half century; and, with high hopes and aspirations for the future, the Toyo Eiwa has set to work in its new school home trusting that it may render ever greater and better service in the cause of Christian Education.

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## KOBE COLLEGE

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A Symposium quoted from The Japan Advertiser

### Higher Learning Urgent

"Today the need for the higher education of Japanese women is urgent and an institution of learning like Kobe College is a most valuable asset to this kind of education. I commend the college to every public-spirited man everywhere as worthy of his support."—The late Viscount Shibusawa, one of Japan's greatest financiers.

Kobe College for Women, founded some sixty years ago by the American Board (Congregational) as one of the earliest schools for girls in Japan has just moved to its new location on a beautiful plateau just half way between Kobe and Osaka. The land was a gift from its very active and loyal Alumnae, numbering now some two thousand, and the funds for the buildings came from American friends—\$700,000. having been contributed over a period of some years. Japanese newspapers have been so generous as to publicity concerning the recent Dedication ceremonies that it seems unnecessary to dwell further on details, but the following excerpts from a special edition of The Japan Advertiser emphasize some phases that may be of interest concerning this well known institution:







Kobe College believes in more science for Japanese Women. In this one of its new buildings the following subjects are now being taught—Social Science (Sociology, History, Psychology), Biology, Physics, Chemistry and Home Economics Courses.



## Building the New Kobe College

BY TOEMON TAKENAKA

Kobe College has a long history worthy of pride. Its beautiful new plant, standing between the two big cities of Osaka and Kobe, has been completed on Okada Heights. Here I want to record my hearty gratitude to Kobe College for their confidence in the Takenaka Komuten, that from the very beginning of the building program the institution left all construction work in the contractor's hands. From the first I have felt an unusual responsibility toward this display of reliance, and I faced the work, therefore, with a zeal that we might economically succeed in erecting a fine school plant that would satisfy the college authorities.

Before beginning actual construction work, however, we came across a real difficulty. It was that the plans, which were economically drawn up by college authorities, with high ideals and insight into the growing future of the school, and then drafted artistically by Dr. W. M. Vories, were practically impossible of execution within the limited budget set aside. For an educational institution it is not so easy to exceed a limited budget as in the case of a commercial firm whose purpose is to make profits. "How to satisfy Kobe College to the utmost within the budget's limit" was the first problem encountered.

Then, we learned that the college building funds came from across the Pacific, and also that they were the offerings of many kindhearted American friends of the institution. Further, considering that Kobe College will do much in the future to elevate the civilization of Japan through Christian education, it was determined to sacrifice profit as much as possible to make this building enterprise a success, since it would mean "patriotism through building work," which has been my ideal for many years past. Indeed, this was a great, international and noble project covering two years, during which time all who were concerned worked hard for one and the same purpose of "building up a fine school plant," regardless of their own respective profit; and I sincerely hope that through the new Kobe College plant this noble spirit of co-operation with a high ideal will spread over all Japan, and then over all the

world. I should like to record clearly that the accomplishment of this great building enterprise is due to the fact that both the college building committee and the Vories architects have guided and co-operated with the contractor, aiming at the final goal and accommodating each other in details.

Yet, as contractors, we have had certain real difficulties, such as many necessary changes after work was started, and sometimes already done, for the purpose of increasing the efficiency of the plant. This resulted in loss of both time and money; and the unforeseen appreciation of building material costs, caused by the Japanese embargo on gold, which we had to somehow tide over as a misfortune. Among all sorts of misfortunes imaginable, however, loss of human life by accident is the worst; but this did not happen during the two years spent on the Kobe College building project, more than offsetting all the misfortune and loss we had to stand as contractors. If even one workman were killed in this work, the first page of Kobe College's history on Okada Heights would have been soiled.

Another thing for which we feel happy is that the college extended influence to the spiritual life of the workmen on the site all through the construction period. Quite a number of workmen were awakened to their own spiritual lives, as they had never been before. There naturally exists something different in a building constructed by a group of workmen who are spiritually influenced in this way. It is a well known fact that even with the same group of workmen the character of buildings varies as the character of the foreman who guides and instructs those under him. I have been strongly convinced of the fact that the spirit of a company has quite a little bearing on their work. I have encouraged our workers to try to reveal the Takenaka Company spirit in their work. Fortunately, people have come to notice the dignity revealed in buildings constructed with sincerity and kindness.

Kobe College today has acquired a large and exquisite school plant with such perfection of equipment and structure as is rarely found in Japan. Various classrooms are specially fitted to meet their respective requirements. Laboratories, library, gymnasium, etc., are all splendidly equipped in a most up-to-date manner. Also, there is one thing especially which should be announced; that is



the fact that Kobe College has built a Ceremonial Tea House at a time when our countrymen are too busily engaged in imitating European and American merits to find merits in Japan's own old and fine customs. It is gratifying to think that girls will be refined in the supreme Japanese etiquette in this Tea House.

Kobe College's new plant is strategically situated, looking down upon Osaka Bay where ships put in from all parts of the world, with two great cities near at hand—on the left Osaka, which is called the kitchen of Japan, and on the right, Kobe which is called the entrance porch of Japan; thus being provided with live materials for teaching.

In the fact that the school's new plant is finished so well and solidly, there seems to be meaning significant of future growth. Also, it is satisfying to me that my heart's desire "to serve the country through construction work" and "to improve the spirit of its business as a contractor" now is being fulfilled through the work done for Kobe College.

The fact that Kobe College today has succeeded in acquiring this fine school plant is indeed fortunate not only for the institution itself, but also for Japan at large, since it will surely serve to develop the nation's civilization; or still further, it is a happy incident for the world and mankind in general, because its influence through woman's education is profound and far-reaching and will certainly operate to protect the peaceful life of mankind.

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## Tea House is Given by Parents Group

### Present Offers Neat Example of Japanese Style of Architecture

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At the request of Mrs. Hisako Ichida of Kobe College, Mr. Saburo Iguchi, an instructor of the tea ceremony, has written the following article. Mr. Iguchi is a younger brother of Sen Soshitsu, the head of the Ura Sen-ke School, Konnichi-an, as well as editor of the Chado Geppo, a monthly magazine devoted to the art of preparing ceremonial tea.

## BY SABURO IGUCHI

On the Kobe College campus there are a number of first-class new school buildings designed in keeping with European and American architectural styles. In contrast to these is a ceremonial tea house—a gift from the Parents' Association—one of the simplest and neatest examples of Japanese style construction.

The tea house, which is about three meters square, provides facilities for devotees of the tea-making art. It is as clean as a nunnery, quiet as some mountain recess and plain as a farmer's hut in the country. Secluded in the midst of a thick grove of trees, it stands off alone like something that had been left behind—forgotten.

In approaching this tea house one must pass along a narrow lane running through a dense woodland stretch, somewhat dark and giving the impression of a natural forest. As one threads his way along the pathway, he must needs purge his heart to a cleanliness belike a saint drawing near to an altar.

Without going into detail concerning the art of making ceremonial tea, one thing that should be mentioned is the fact that Sen Rikyu, who developed this art, stated that there are four attributes of the fundamental spirit of the art of tea-making—peace, respect, cleanliness and tranquility.

There is no quarrelling in a tea house, for everyone there remembers to respect the other. Cleanliness is required not only for visible things, but also for the souls of those who are sitting in the room. Because everything is simple and clean, naturally an atmosphere of tranquility hovers about. In this sense, "tranquility" means a state of mind achieved by certain of the Oriental priesthood, where one will never be moved by temporal matters.

Let us sit in such an atmosphere with pure hearts and, first of all, let us receive a bowl of tea. Then we may pray there, quietly reflect upon ourselves, or rest if fatigued from a full day's work. It is a place to develop the graceful manners of a Japanese lady in various forms of etiquette required in the art of preparing tea. There also we may cultivate a sense of appreciation for art through age-worn conventions, divers utensils and furnishings of hidden luster.



## **'Adoption' System is Happy Custom**

**U. S. and Oriental College Girls Declare Each Other Sisters**

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A happy, custom begun many years ago in America, is that of American and Oriental Colleges adopting each other as "sisters." Kobe College has three such "sisters" in the United States.

Rockford College, founded in 1847, at Rockford, Illinois, was the first to suggest its affiliation with Kobe College, and on January 28, 1921, "adoption papers" were signed in the form of pledges. A World Friendship Club of the Rockford College Y.W.C.A. was organized, and all contacts have been made through that organization. In 1926 the Club completed its gift of money to establish a "Rockford College Room" in the new Kobe College plant. Rockford College and Kobe College have two historic links: Miss Julia E. Dudley, co-worker with Miss Eliza Talcott in founding Kobe College, was a former student at Rockford; and Rockford's famous alumnae, Miss Jane Addams, on an Oriental trip with a crowded program took time to speak briefly at Kobe College. Miss Florence E. Jenson, a teacher at Rockford College, visited Kobe College in the summer of 1933.

Radcliffe College, founded in 1879 at Cambridge, Massachusetts, was the second American college to adopt Kobe College as a "sister," the contact being realized in October, 1925. Radcliffe students annually appoint a Kobe College Committee to keep in touch with their sister college, and their first gift was \$200 from the Radcliffe Community Chest for scholarship aid. Since that time they have made annual gifts to the building fund to establish a "Radcliffe College Room" in the new Kobe College plant. Dr. Ada L. Comstock, President of Radcliffe, visited Kobe College in 1931.

At Lake Erie College, founded in 1859, in Painesville, Ohio, the ceremony establishing the sisterhood was held in November 1925, a representative of Kobe College taking part. The Y.W.C.A. at Lake Erie College is the organization through which the sister college relationship is sustained.

Kobe College contributes to these sisterhoods through the exchange of letters, printed matter, calendars, student magazines in English, and other things that make for mutual interest and international friendship.

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The Woman's Christian College, in Tokyo, claims Vassar as its "Big Sister" in U.S.

## BEAUTY BECOMES A COLLEGE

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CHARLOTTE BURGIS DeFOREST

[EDITOR'S NOTE: Dr. Deforest, the President of Kobe College, Kobe, Japan, says, in submitting this poem: "This little song has grown out of the joy of building the new Kobe College."]

Beauty becomes a college.  
Glory befits a soul.  
God-made and man-made  
Grows the radiant whole.

Beauty becomes a college.  
Mold in steel and stone  
Tower and arch and pillar—  
Wisdom acclaims her own.

Beauty becomes a college.  
Fruit of bulb and cone,  
Rocks, ravines, and vistas,  
So is her garden grown.

Beauty becomes a college.  
Hearts of age and youth  
Warm with the love of serving,  
Eyes alight with truth.

Beauty becomes a college.  
Glory befits a soul.  
God-made and man-made,  
Grows the radiant whole.





Chapel at the new Kobe College—for private devotions and small prayer-meeting groups. Built as a Memorial to Dr. Susan Searle, Pres.-Emeritus, who served this school for forty-six years, and recently returned from California to attend Dedication Exercises.



Prof. Takeo Iwahashi—Famous teacher at Kwansei Gakuin. Graduate of Edinburgh, teacher, writer, evangelist—gentleman and Christian—Blind but not unseeing!



## LIGHTHOUSE FOR THE BLIND

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TAKEO IWAHASHI

Where are those ten thousands of blind people going? They are not yet given the privilege of receiving elementary education, and in the professional lines oppression from those fellow tradesmen who can see is getting much stronger these days. What will their future be? Especially the miserable future of blind women in the dark is simply deplorable, and the inevitable situation causes for them a worse problem than that of licensed prostitution. Still more a pitiable fact is that the number of blind, deaf and dumb women is greater than that of men. Can you remain indifferent at the sight of such a tragedy? Under the present circumstances there are no accurate statistics of the blind, and it is no wonder that everything is chaotic and that they should not know where to go.

This is not the Japan of fifty years ago, so it is a shame that we should not take up such an important problem in this age of what we call "enlightenment." Therefore it is needless to say that we must investigate the state of things from political, social, religious and moral standpoints and take most practical and proper means to meet the situation. If we do not set to work right now, the conditions will get worse and more complicated as time goes on; and it is as plain as the sun that the state should bear an enormous sum of expenses several times as large as those for the prevention of leprosy at present. Let me take an example treated as one of the local questions of Osaka. There were more than six hundred teachers of the koto and the samisen in Osaka twenty years ago, among whom the blind were two hundred, yet now the number has decreased to one hundred and sixty of which sixty are blind. Those who practise acupuncture and massage in Osaka are from three to four thousands, and considering half to be blind, they are menaced no less than in the musical circles. Half of the students whom both prefectural and city schools take in are not

entirely blind, but they are half-blind or have only slight sight; and to make matters worse, the school where they teach normal people acupuncture and massage has been officially recognized so I fear these schools are to be started one after another under present conditions. About two hundred methods of home treatment, such as finger treatment, palm treatment, osteopathy, chiropractice have cropped up recently, so they consequently encroach on the professional territory of the blind. As the traffic is getting heavier and the rate of dangers is higher, the masses of the jobless blind can hardly walk along the streets where the bus, motorcar, and the streetcar run, so they naturally escape to the country. It makes me shudder to imagine that if the time when they will be turned out again from the country should come, they must go to fields and mountains to teach the koto to the wind among the pines, and massage the rocks on the river banks. That is why the need of protecting the blind is keenly felt by some people.

It is necessary for us to see there are two ways of protecting the blind and to discriminate between them. One is an unrational way to simply shelter and have pity on them from the old conventional idea of sympathy. As foolish parents are liable to love their deformed children blindly, the real principle of protection can not be worked out thoroughly. So that this kind of social policy not only reverses its aim to promote the welfare of the blind, but gets them into the bad habit of idle ease and they are tempted to live in indolence. This mistaken idea of paternalism was often shown in the policy of the Tokugawa shogunate towards blind people as in the feudal days or among the early social workers of Europe. On the other hand, the other way has the right conception of protection. When it is necessary, we help them to the utmost; while we let them compete freely with the sighted worker on the same footing according to circumstances. This is what they recognize now in Europe and America to be the right kind of help to the blind.

Now a blind man is not restricted as to occupations there, it is already proved positively that he can render service to society. In a word loss of eyesight does not mean fatal disability, it is a handicap that man can overcome to a certain extent. They may argue that only because he is blind, his life should be shut up in



an almshouse or he should follow a limited profession, but that is an absolutely mistaken policy. What we should do in this case is to take up a scientific plan to support them, so that they may find every possible means to make good the loss and be active in any line of employment. Because the loss of sight is not so desperate as the fatalist says, but it is a handicap which can be turned to good account as I have just mentioned above. So we must study the question carefully and see if there are any social laws or activities working so well that they can overcome this hardship.

To give the blind various sorts of education and send them into the world as good citizens is no doubt very important, yet we must not take schooling and vocational guidance as enough to solve all the problems of the blind. At the end of last century Dr. Armitage, a pioneer worker for the blind in England, made a reform in the poor, unsuccessful conditions of education and vocational training, as he had found out a fundamental principle while studying at the Blind School at Dresden in Saxony, and he called it the 'Saxon System' later. It is nothing but a rational principle of protection which the principal of the Blind School at Dresden had been carrying on in and out of the school. As the key to settle the blind questions is to protect them from the handicap, they gave general lines of education and vocational training and at the same time they took the greatest care to improve the living conditions of their graduates. For instance, there was always kept a close connection between the two, because the school had an employment office, furnished materials for their auxiliary occupations at home, took a sales agent's business for their products and gave some courses in teaching some new methods along technical lines, etc. The result was very successful. The graduates were guaranteed their living and their social standing was raised. That was what Dr. A. aimed at when he was to realize his great ideal for the betterment of the blind conditions in England. We cannot expect a satisfactory solution of those troubles till education at school and protection in the outer world go hand in hand.

And now, casting a glance over the history of the blind in Japan for a moment we find that they were given some privileges in feudal days and lived in a circle of their own, quite separated from others. They were treated kindly under a mistaken pretext

of patronage and could monopolize some professions. Their right to monopoly, however did not last long on account of the struggles for living and many other reasons which came upon the sighted.

People at blind schools and other educational institutions think that their duty is done in offering vocational training, and a marked tendency to neglect to help their graduates is seen lately; so that the present situation of Japanese blind people does not warrant optimism. Strictly observing them, we see what we call apprentice workers drudging away under the cruel rod of a petty capitalist called a boss. The scene in which those who are low in the "amma class" walk along at midnight when people are asleep, blowing their whistles and leaning on their iron canes may bring an effective value on the tragical stage, but it is too pathetic a scene in the drama of life to colour the night of a big town proud of its culture, art and learning. This shows, however, an undeniable fact that most of our ten thousands of blind belong to the proletarian class and live from hand to mouth. When we recognize that the standard of their living and the state of their education should be a normal and right one as human beings, we must of course strive for the reform and elevation of their living standard.

Those poor friends are practically compelled to live much lower than ordinary people and, are now treated unfairly. There is no need to emphasize ideals concerning this social question. It shows us an actual phase of human life. I do not advocate the realization of Utopia for the blind with too lofty ideals, but I just want to lay stress on the necessity of some wise consideration and social institutions that they may have equal footing and share in the benefits of civilization.

Now let me tell of our main institutions and organizations for the blind at present. Although it is worthy of special mention that there are eighty-eight schools and that the blind and deaf education law was passed at last in 1923, it is a long way to go on to a condition we can be satisfied with. The number of blind schools is as large as mentioned just now, but those which are really worthwhile can not be more than *ten*; and from educational stand-points they have made good progress in acupuncture and massage, while they are still in their primitive stage in the lines of general knowledge and civic training. There are many social organizations



among which few are working actively. The main ones are as follows:

1. The Japanese Association for the Welfare of the Blind. (Marquis Toshitake Okubo is the president. It has been founded recently to lead all the societies for the blind, but it is so new that they have done nothing practically).
2. The Federation of the Blind in Japan. (Nothing to mention, except they make a constant effort to present to the Diet a petition asking for a monopoly of "Amma" massage business).
3. The Blind Association. (It was started early and is doing work of a little value in publishing an organ and running a dormitory for blind children).
4. The Japan Federation of the Alumni of Blind Schools. (A means of connection among the graduates of all the blind schools; doing almost nothing).
5. The Educational Association of the Blind (The best organization, composed of educators in connection with blind schools, leads comparatively an active life, opening an annual convention, publishing an organ, etc).
6. The National Athletic League of the Blind Schools. It holds an athletic meeting every year).
7. The Niigata Blind Association. (As a local association, it has made remarkable progress in library, charity and other branches of social work and it seems to have some financial foundation).
8. The National "Onko" Society. (Developed from the old Niigata Onko Society which had contributed much to the cure and prevention of eye diseases.)
9. The Osaka Mainichi Braille Newspaper, and its Benevolent Society. (It issues a weekly and has the largest circulation of 2000 subscribers. As for the charity organization, they plan systematically concerning a circuit school, free eye hospital, etc. and is already making a good record).
10. The Oriental Braille Newspaper. (This has been started lately in competition with the Osaka Mainichi Braille to publish a daily newspaper and has about 1000 subscribers).

11. The "Butsu-gan" Society. (Butsugan means the Buddha's eye and it helps the medical treatment of eye diseases, prevention of blindness, etc. with Buddhist spirit. Actual results are seen here and there).

Besides these, in Kumamoto, Kanagasa, Okayama, Oita, and so on, they have societies, from whose future we can expect some good but their work is small at present.

As for printing books in braille letters, large schools have publishing departments with the co-operation of their own alumni in cities like Tokyo, Kyoto, Osaka, etc. The following are the names of publishing houses, yet I am sorry to say they are working on such a small scale that the results can hardly be compared with those in Europe.

The Japanese Association of the Blind Esperantists.

The Blind Christian Association.

The Japanese and Foreign Braille Publishing House.

The Society of Buddhist Salvation.

The Massage Newspaper Office.

The Kobe Braille House.

The Publishing Department of the Kobe Blind and Dumb School.

Now let us see how much the government is concerned with blind education or activities. Glancing at the financial statistics in 1925 and 1926, the Education Department expended ¥119,000.00 for their education, ¥62,710.00 for the school bounty, ¥9,500.00 for the textbook compilation and ¥2,055.00 for editing. The total number of the students at the local blind schools came up to 4,416 in 1931 and the Government bore the annual expenses of ¥153.84 per student according to the education law, so it means that the amount all the prefectures are responsible for reached ¥679,257.44. It is a custom with the Department of the Imperial Household to donate some subsidy to the private blind schools every year, yet the Home Department which should plan something like social service to the blind does not appropriate any sum in the ordinary budget. Its running expenses, however, for social enterprises in 1925-1926 amounted to such a large sum as ¥4,004,863.00 including extraordinary expenditures, and yet we could not find any budget under the name of the blind.

When we compare our figures with those of England, we shall be surprised at a great difference. The annual expenses for only 4,700 blind men in England and Wales fall on the government through the Health and Home Depts. which bear ¥6,025,100.00. We can not deny the fact that there is some difference in the living standard, but after studying these figures, it is very thoughtless to draw a conclusion that it cannot be helped in Japan on the ground that she is not so much favoured with natural resources. However rich the nation be, they cannot approve a large sum of the working budget unless they acknowledge it to be worthwhile and indispensable. In a word it depends after all on the understanding and sympathy of the general public and the nation itself. It is shown in England that they recognize the fact that such national expenditures work out successfully enough to bear fruits. In senior countries blind people had no monopolized business of their own at the first step of their development and had a terrible trial in their history, but they overcame this difficulty and made considerable progress within a century, bringing the enlightened state of to-day. On the other hand, our blind groups were favoured at first, pursued a monopolized occupation in peace, received a specially warm treatment and kept their life by inertia without any change or activity till this time. So we must admit that the present condition is really reversed. In America and Europe they are protected under the systematic policy of protection from many handicaps caused by the loss of eyesight and they contribute their share to the civilization of the world with the normal people, standing on comparatively equal footing. In our country there is no social plan remarkable towards the blind who are regarded as a special class by the ordinary people; they have no legal right to receive schooling, to enjoy various institutions of the society and there is nothing for them to do but to cling conventionally to the old tree of their special occupation which is half rotted off now. The responsibility for this should be indeed placed on the public whose understanding and sympathy is too low for a civilized people. Hereupon I appeal to you, the leaders and the learned among the blind and the sighted with this humble article that every one of you may put your shoulder to the wheel to make a new epoch with careful consideration and deep sympathy for blind brothers.



The next question is to see what is a goal and how to approach it. It is clear enough to you, I think, and you have already noticed from what has been mentioned so far. But let me summarize them as follows:

- A. Educational points;
  - 1. Establishing compulsory elementary education.
  - 2. Founding secondary schools and opening the door of colleges to the blind.
  - 3. Systematizing adult education.
- B. Social points;
  - 1. Enacting legislation to help more socially.
  - 2. Unifying and completing the publishing business of the braille books.
  - 3. Instituting libraries.
  - 4. Starting the association for finding work and supporting it systematically.
  - 5. Establishing research institutes for the blind.
  - 6. Planning a fixed policy for prevention of blindness.
  - 7. Making propaganda to wake up general understanding and interest.
- C. Means to accomplish the aims above mentioned;
  - 1. Unifying the local societies or associations.
  - 2. Establishing a national blind society as a central organ.
  - 3. Attaining legislative protection by making the Blind Law.

According to my personal views, the weakest point in the blind sphere is the lack of the central organization and co-operative spirit. As the central society in Europe demonstrates an actual proof in unification of activities, it is an urgent need for our country to start a national society in a semi-official form to attain the objects as stated under A and B. It is the second pressing necessity to begin a campaign for the enactment of the blind law with the support of the public and government as well. In short, our movement is in its infancy as to this subject and it is possible to furnish pessimistic material, but taking up a positive attitude, we can make a turning point, hope for a bright future and we can take a step to struggle for a break in the deadlock. As this is the day when the world is progressing every moment and pushing its way toward happiness and welfare of the human race, I expect

they will turn their interest and assistance to my ten thousand fellow contrymen who are suffering from blindness. My heart is filled with desire to extend their horizon higher and brighter with the heat and light of love.

I have given you a general idea, but I have a practical plan to realize even a little of this great idea, even to make a little experiment and I have set to work for a lighthouse for the blind in Osaka. This is not a lighthouse to throw light on the dark sea at midnight but to flash over the dark sea of blindness.

1. Light of religious faith to the dark!
2. Books of love to the gloomy!
3. Means of livelihood to the blind!

With these three slogans my "Aimo" (Love the blind) campaign and lighthouse plan has just made a start. When I realized my seventeen years of blindness had not been a bitter cup of experience under a curse, but it had brought me this bliss of light, I was fully impressed with gratitude and joy. On hearing a voice to serve the fellow men who are suffering under the same star of destiny, I could not sit still and my own experience came to be a motive for this campaign. Mr. Tenko Nishida, my senior in spiritual life, was so glad to hear of this and kindly offered his help to cooperate with me. The Osaka Blind Association has elected me president, though I am unworthy of this honor, and the Osaka Social Work Bureau shows deep understanding and interest in this plan; so you see destiny is taking a favourable turn for the realization of our long-cherished desire to improve the blind life by the united efforts of all the blind organizations and workers in Osaka. This is indeed a revelation from Heaven—the grace of God, and it is a great honour to add this new work can be started in celebration of the birth of the Crown Prince. I pray to God that the day will soon come when the lighthouse work is actually carried on in order to render practical services to the blind, and I trust you readers will unsparingly give time and effort in leading and supporting this campaign.

### Talking Short Stories Produced for Blind

The American Foundation for the Blind has recorded for victrola use half a dozen stories, among them de Maupassant's "Happiness." A dozen or so full-length books may be ready by midsummer. They are a set of thin records, finely grooved. Two sides will carry a full-length short story, or two or three chapters of a novel.

### MRS. ROOSEVELT URGES NEW DEAL FOR TEACHERS

The National Citizens Conference on the Crisis in Education was held in Columbus, Ohio, in April to give laymen a chance to air their views. But the most distinguished speaker was a school principal.

Anna Eleanor Roosevelt, vice principal of the Todhunter School in New York, arrived in the Ohio city wreathed in smiles. Scheduled to speak on "Teachers and Their Proper Preparation," the First Lady confessed to reporters that she never prepares a speech.

"No matter what subject is announced for me," she said, "I never stick to it."

She lived up to her statement. When 4,000 persons had packed Memorial Hall and twice as many waited in a drizzle outside in the wide street just to see her, she generalized briefly on the need for better teacher training.

"The public," she said, "must provide for adequate preparation for teachers, and that preparation must cost the public more..... Educate them by showing them something of the world—Europe or this country—let them meet interesting people.....I learned," she added, "more from contact with people with rich backgrounds of experience than from contact with books."

The President's wife had much to say about the welfare of teachers.

"Economize," she said, "but not on teachers' salaries, nor on books or equipment. A teacher cannot do good work if forced to eke out an existence by other work on every holiday.....There has been no waste in salaries to teachers nor in equipment, but we have thought that brick and mortar and marble make a good school. They don't."

Quoted from The News-Week







On their way to Kindergarten.

One of the most touching stories Miss Alice Adams tells about her kindergarten children of the Settlement House in Okayama (see April issue of this Quarterly) is this—

One of the little boys was very ill indeed. His Father and Mother, neither of them Christians, were weeping over his bed, fearing he could not recover, when the little lad looked up. "Mother," he queried faintly—"Mother, is God dead?" When the Mother, astonished, replied that she supposed not—"Then," said her son, "then why don't you talk to Him about me? There is no need for crying as long as God is not dead!"

## AS TO KINDERGARTENS

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Quoted from "Japanese Women Speak" by MICHİ KAWAI

It would seem strange indeed to present an educational number of any magazine in any land without mention of its kindergartens—May we quote in this connection from the new study book "Japanese Women Speak," the chapter on The Church at Work, the statistics Miss Michi Kawai there gives as of 1931. She says—"Of all the Christian educational activities the one unanimously welcomed by society is the Christian kindergarten. The first kindergarten started in Japan was a Christian one. Children's songs were first introduced and composed by Christian teachers. Although at present there are many secular kindergartens they cannot surpass those undertaken by Christian agencies.

There are ten well-known Christian Training Schools and 327 Christian kindergartens, with 16,580 children enrolled. These schools are supervised and supported by different Mission Boards. And again, in the Chapter entitled "New Opportunities" Miss Kawai says—

It is usually hard to send messengers of the Gospel to aristocratic people. However, we have a fine example of a woman who has wisely combined work among the upper and lower classes. She is Miss Yuka Noguchi of the Futaba Kindergarten. From young womanhood she has devoted her life to the care of little children. Having been a teacher in the Peeresses' School attended by children of the nobility, she made the acquaintance of people of the upper classes. She knew that the need was not only in the homes of these upper classes but in the lowest families as well. So while she was teaching the nobility she procured a lot and by strenuous effort raised a fund and built houses to accommodate a day-nursery for the poor classes of people. In the center of this day-nursery she built a Chapel, and to this Chapel she called together her former pupils, the daughters and wives of the best families of the nation.



Here these women who rather avoided attending Christian Churches could come and gather round their own teacher, and every time they gathered they received Christian teaching as well as enthusiasm for social work among the poorer classes. Miss Noguchi is not satisfied with giving regular teaching alone but from time to time she provides good books on religion, education and mental and spiritual uplift; and urging the purchase of such books she quietly influences these aristocratic women with Christian ideals. By the example they set and through their leadership in the social and political life of the nation they constitute an important field which should be further cultivated.

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Tommy aged five "I cant understand why my Mother seems so ignorant 'bout children! She always sends me to bed when I'm wide awake and makes me get up when I'm sleepy!"

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William, passing a workman in the school corridor—"What you doin here?"

Workman—"Well, sonny, I'm just putting in an electric switch."

William—"Huh! Yuh can't scare me—and anyhow I ain't comin' to this school any more, cause we've moved—So there!"

## THE FORGOTTEN FARMER

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Quoted from "Suzuki Looks at Japan" WILLIS C. LAMOTT

One of the Foreigner's richest experiences was a visit to a rural gospel school in Suzuki's home province. Eighteen men and three young women, their ages averaging twenty-four, each from a different country village, had been gathered together by Christian leaders for a two weeks' course in practical Christianity. The subjects which they studied ranged all the way from practical vegetable and chicken raising to the history of human brotherhood, materialism and socialism, and how to study the Bible. The object of the school was to give these young people such a training as would enable them to go back to their home villages and help in their reconstruction.

The Foreigner learned much about rural Japan as Suzuki interpreted for him the content of lectures and discussions. Over half of the people of Japan are still dependent upon the soil for their sustenance. "The fact of basic importance in connection with the farm problem of Japan," said one speaker, "is that the arable land of the country, comprising less than fifteen per cent of the area of Japan, is neither extensive nor rich enough to support such a large proportion of the population. Were the area doubled the task would still be difficult, if not impossible." Even in a land of small things, Japanese farms are particularly small, averaging less than two acres per holding. Ninety per cent of the farmers of the country possess farms smaller than five acres in size, and half of them till less than an acre and a quarter. Yet an attempt, futile though it be, is being made to wrest from each of these small farms a living not only for one family but often for two or more, the landowner and his tenant.

As a result of this fact, the class of yeoman farmers is fast disappearing. Over ten thousand of them, unable to meet their taxes with their income, have reverted to the condition of tenants each year during the past decade. The tenants themselves, unable

to provide their own fertilizer and tools and to bear the risks of loss, in addition to paying fifty-five per cent of the best of their crop as rent, have been piling up mountainous debts, and one out of every six hundred has gone into bankruptcy annually within recent years. A constantly increasing number of tenant-landlord disputes (there were 2,500 in 1933) testify to the seriousness of the problems created thus.

A survey of a typical farming neighborhood, conducted by one of the specialists who was present at the meeting which the Foreigner and Suzuki attended, shows that the average peasant spends less than sixteen sen a day for food; that the farmer who produces rice, the staff of life, lives on the poorest, least saleable portions of his crop or upon barley or cheaper grains; that nine out of ten eat nothing but the coarsest radish pickles with their rice or barley, while only one in ten is able to supplement this meagre diet with a bit of fish. Diseases arising from malnutrition are sweeping through the ranks of the farmers, and infant mortality, although on the decrease in urban communities, is increasing in the country. Medical attention being prohibitive because of distance or expense, the country people must of necessity have recourse to the time-honored medical practices of their forefathers. Their primitive remedies include such simples and operations as angle worm tea for fever, needle-puncturing and moxa for pains, charms and amulets for everything. Hygiene, if ever understood, has gone the way of other luxuries.

Sixty per cent of Japan's farmers, it was said, are living on the border-line of actual want. Certainly their standard of living as well as their mode of life was as different from that of Suzuki and his city friends as if they belonged to different races. Famines, such as those which occurred in 1928 and again in 1930, threw whole populations in northern Japan into a condition of destitution. Education as yet does not bear directly upon the problems of farm life. On the contrary, it tempts the most promising lads to go to the cities, leaving the unambitious to carry on at home. Agricultural schools are inadequate in number and do not appeal to the "dirt farmer." During recent years a steady stream of young girls likewise have gone from the farm to the factory and are there exploited until a time when, if they do not succumb to tuberculosis



or to the temptations of the city, they return to the country again, perhaps broken in health, to be married and to take up the heavy burden of becoming a farmer's wife. The condition of the country woman has been described by Mr. Motojiro Sugiyama, Japan's rural prophet:

There is no one more pitiable than the woman on the farm and in the village. When she has but barely grown out of her own babyhood, she has to carry around on her back a child almost as big as she is; and when she has graduated from the primary school she must go to work, either as a maid or as a factory worker. If when she marries she finds herself settled in the home of a farmer, she is tormented by poverty and frequent childbirth, and must stand on her feet all day long working in the fields without a moment of leisure. It is no wonder that when you look at a woman of the farm who is past forty years of age you find her ill-nourished, her hair lacking in gloss and her face colorless.\*

The establishment of Rural Gospel Schools is one attempt on the part of a church which is largely middle-class and urban to create Christian leaders from among the country people themselves, men and women who not only see what problems they face, but have learned where to look for their solution. The inspiration for the movement came not from America or England but from Denmark, whose folk schools have been carefully studied by Japanese rural leaders both Christian and non-Christian.

The first school of this type was opened in Japan in 1926 by Mr. Motojiro Sugiyama and Kagawa. Since then an increasing number have been held during the slack seasons of farming each year, the number in 1933 approaching one hundred. Training schools for leaders are held annually under the Kingdom of God Movement in urban centers. The goal of such efforts is the establishment of a well defined rural parish and reconstruction unit which will minister not only to the spiritual needs of the farmers but to their physical and economic needs as well. Health clinics, day nurseries, kindergartens, adult classes in hygiene, sanitation and home economics, cooperative and mutual aid societies—all these have as much a place in the reconstruction of rural Japan as

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\* *Japan Christian Quarterly* for April, 1931, p. 112.

church services and Sunday schools. Several reconstruction units of this sort have already been established. They are as yet in the experimental stage, but, though small, they are reminders that, after sixty years of existence, the Protestant church of Japan has discovered the farmer.

Forgotten for half a century during the rapid growth of industrialization, the farmer is today the central figure in Japan's aroused social conscience. Upon his bent back, as he stands knee deep in the muck of the rice paddies, rests the future of his country. The success or failure of Christianity depends upon the extent to which it can contribute towards solving the problems that harass the farmer. For without the farmer there can never be a truly Japanese church.

### Coeducation

It is good news that educators in England are considering favorably the introduction of coeducation. In Scotland, the boys and girls have always been taught together. The good results have been touched upon by Sir Walter Scott in "The Heart of Midlothian," by George MacDonald in "Alec Eorhes of Howglen" and Warlock of Glen Warlock," and by other Scottish writers.

In the United States, rich parents generally prefer to send their daughters to women's colleges, because they do not wish them to be brought into constant contact with poor young men. "Why, the daughter of a millionaire might marry the son of a carpenter!" said the president of one of the most famous and fashionable colleges for women, many years ago. On the other hand, when Dr. Borden P. Bowne was twitted with the fact that engagements were taking place among the Boston University students, he answered: "When a young man and a young woman have seen each other every day for four years, in their everyday clothes, if at the end of that time they wish to be married, the marriage is more likely to be happy than if they had met chiefly at parties and balls."

This seems to be borne out by recent statistics. In the United States at large, there is about one divorce to eight marriages. But among the graduates of the women's colleges there is only one divorce to fifty-five marriages, and among the women graduates of the coeducational colleges, one divorce to seventy-five marriages. Evidently women who have had a college education make better wives than the average, and also show better judgment in picking out young men who will make good husbands. And the best showing of all is made by the coeducational colleges.

Boston, Mass.

Alice Stone Black Well.

Quoted from The Christian Science Monitor

## THE BLACK SHIPS IN THE BAY OF YEDO

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EDITH F. SHARPLESS

For the first time in history ships of a Western nation were sailing into the Bay of Yedo. To the modern eye they would not have made a very formidable appearance, but this was in 1853, when the era of steamboats was young. Two of the four vessels were side-wheelers and carried one tall narrow funnel each. The others were sailing boats and were being towed, now that they had left the open sea.

It was seven months since their commander, Commodore Matthew Calbraith Perry, had steamed out of another bay—the Chesapeake—on the other side of the world; and during that whole time he had kept in mind as his objective this land which he was now approaching. It was an unknown land to the five hundred and sixty American sailors who manned his ships, and they looked with keen interest and curiosity at the shores past which they were gliding. For the most part mist closed around them and cut off the view, but now and again it lifted for a moment, and they caught glimpses of green, cultivated valleys lying between wooded hills, the smooth green surface broken here and there by rocks that ran down their precipitate sides into the sea. Villages were clustered at the foot of the hills, and fishing junks were drawn up on the

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*Foot Note*--This paper is presented because of the recent interest in Japan in the eightieth celebration of the arrival of Commodore Perry. Much was made of that achievement of which Miss Sharpless writes in May last year, 1933, when Madame Toda, a great-granddaughter of the governor who received Commodore Perry at the little bay of Uruga, and Bishop DeWolf Perry met in front of the monument built by the Japanese Government to stand as a lasting memorial to the goodwill of the United States, and shook hands there as a symbol of the continuing friendship between these two great nations "not divided but united by the Pacific Ocean."

Again, in April this year, commemorating the Treaties signed on Perry's return, in Tokyo, the Pan-Pacific Society held a very happy meeting which was attended by many dignitaries and Prince Tokugawa, lately returned from a friendly visit to the States was a guest of honor.



beaches, or were plying the water near the shore. Later, the sailors were to try their skill with the tawny, muscular men who sculled these boats with long oars, and to find that it was no child's play to keep up with them. But as yet they had had no such intimate contact, and the men in their little boats seemed almost as mysterious as the great Mt. Fuji, whose form they saw floating unreally in the clouds.

It was at five o'clock on the seventh of July that the black ships anchored off Uraga. The decks had been cleared for action, guns placed in position with ammunition ready at hand, and the seamen waited at their posts for what might come out of the unknown. Increased activity among the junks, beacon fires on the headlands, and the tolling of bells announced to the waiting American ships that their presence had been observed.

In this manner was the curtain raised on that scene which eventually led Japan out of the seclusion of over two hundred years into the full comity of nations. It was one of the dramatic moments of modern history, but before we can understand its full significance, we must examine further the background of those two nations which now for the first time came together in their official capacity on the western shores of the Pacific.

Before Commodore Perry started on his expedition to the East, he made some study of Japan and of what was known of its past, and some of his comments were shrewd. He said, for example, that he had discovered that the Japanese policy of isolation was not the result of national *idiosyncrasy*, but was caused by peculiar circumstances, and was in fact in opposition to the natural temperament of the people. History, of course, confirms this view. From the earliest times there had been much intercourse with China and Korea, and later, when progress in ship building made possible voyages to and from more distant countries, Japan had welcomed traders from Spain, Portugal, England, and Holland. That Japanese life would be enriched not only by trade with the West, but also by contact with the culture of the West was not doubted by the formulators of national policy in the sixteenth century. The founder of the Tokugawa Shogunate, a military dictatorship which reduced the Emperor to a kind of High Priest having only ceremonial functions, had offered foreigners a reservation for settlement near

his new capital at Yedo. He died in 1616, and twenty years later his grandson forbade ships capable of ocean travel to be built and made it a capital offense for any Japanese to leave his country. Previous to this abrupt change of policy, all foreigners residing in Japan had been expelled except the Dutch. To understand this policy and its persistence up to the very threshold of our modern age we must remember that the European traders had brought with them not only their goods for merchandise but also their Christian faith in its Jesuit form for propagation here.

This type of Christianity was first welcomed with enthusiasm, then for a while tolerated and finally stamped out with the greatest vigor. Still for a while the foreign protagonists were allowed to continue their commercial trading if they would not try to preach their faith. But when it was found that this was, for them, an impossible condition (except among the Dutch traders) it was decided that the Dutch alone might continue to have dealings with Japan. The following proclamation made in 1640 shows the depth of the feeling against Christianity as it had been preached to them "So long as the sun warms the earth, any Christian bold enough to come to Japan, even if it be King Philip himself, or the God of the Christians, shall pay for it with his own head."

Even the Dutch were looked upon with extreme suspicion. They were permitted to land but one boat per year. Their operations were confined to the little island of Deshima, off Nagasaki. They were compelled to carry tribute to the Shogun in far-away Yedo once each year. They were dogged by spies and submitted to all sorts of humiliations. Even so, they held on and continued to serve as the only link with the European world. When other peoples finally did enter Japan they were surprised to find considerable knowledge of conditions in Europe. This had come through the little Dutch Settlement in Deshima, and the Dutch language served as the first medium of communication for the early negotiation of treaties.

During the years that intervened, the Western world made great leaps forward in its material civilization. A new nation had come into being and had extended from the Atlantic to the Pacific shores. Inventions and discoveries brought the people of the world nearer together and international relations grew continually closer

and more numerous. But from this life Japan had deliberately shut herself off. The position that there were gains as well as losses resulting from this policy is tenable, but that the current of life in Japan had gradually drifted further and further from the world current is so obvious as to need no mention. While Japanese life was comparatively stationary the West had plunged along courses that involved both good and evil.

Two causes brought Western ships again into Eastern waters. One was the abundance of whales in the northern Pacific. English and American boats took the long trip around Cape Horn for the valuable cargo of oil and other products which they could bring back. The other reason was the rapidly growing trade with China, whose ports were now open. Coaling stations and refuge for shipwrecked sailors were needed, and the Japanese coast with its excellent harbors was looked at covetously.

But Japan frowned consistently on all attempts to pierce her seclusion. Russia tried to gain a foothold in the northern island now called Hokkaido, but was repelled. Crews of boats driven on shore by storm were treated as prisoners and sent to Nagasaki where the Dutch took them in and later delivered them to their home countries. Even boats coming on friendly errands to return Japanese shipwrecked sailors were at times attacked.

But the pressure from outside was becoming more severe and could not be resisted forever. So effective, however, was the embargo on foreign things that it has been said that the only influences penetrating Japanese life from the outside during all this period were the adoption of fire-arms and gun-powder, the use of tobacco, the recipe for a certain kind of sponge cake, the naturalization of a few foreign words and some new forms of disease!

Meanwhile an instrument to perform the inevitable was being prepared. American shipping was immensely important in those days. Before the Civil War in the United States no flag, with the exception of the British, was seen more often on the high seas. The Mexican War and the discovery of gold in California meant greatly increased possibilities of trade with the Orient. The shipping interests asked the Government to use its influence to open the doors of Japan. In 1846 President Polk sent a letter by Capt. Biddle to the Emperor. But the letter was not received and the



Capt. was requested to take his two gun boats off immediately, which he did. In 1848 "The Preble" sailed to Japan and threatened bombardment unless eighteen shipwrecked American sailors were delivered to them. And finally under President Fillmore, careful preparations were made and the expedition under Commodore Perry sailed Nov. 24th, 1852, with the avowed object of "procuring friendly admission to Japan for purposes of trade and to establish depots of coal for steamers crossing the Pacific."

He sailed on the S.S. Mississippi and after rounding the Cape of Good Hope, reached Hong Kong on the 6th of April and there was joined by more ships. It is interesting to note, by the way, that when they encountered favorable winds they let their fires go out and depended solely upon their sails "in order to save coal." From China he sailed to Loo Choo, as its harbor of Napha was one of the points he hoped to be able to make a coaling station. Now we have reached that point where this essay began—Perry's ships are anchored in the Bay of Yedo and the question has become one of international diplomacy rather than of navigation.

To understand the difficulty he confronted we must realize how inadequate was his knowledge of the political conditions in this new land. Throughout the negotiations the American officers spoke of the Shogun as "The Emperor," although they had heard that there was another ruler—(they called him "The Ecclesiastical Emperor"!) But Perry had a few principles of conduct to which he strictly adhered. He knew that ceremony and etiquette are important in the Orient. He let his officers represent him upon all ordinary occasions, and they had to accompany his appearances in public with considerable pomp. He represented, it is true, the President of the U.S. and demanded that the same respect be shown him as was accorded the Shogun. An old chronicle says "his attitude was one of stately and dignified reserve joined to perfect equity." What he was asking for was not a special favor but simply as he said "the courtesy due from one civilized nation to another." Therefore, having once taken a position he considered reasonable he never retreated from it. His object was friendly and he used neither threats nor bombast, but probably neither he nor the Japanese were forgetful of the guns with which his boats were equipped. An example of his firm policy was seen almost immediately on arrival.

Word was brought to him that if he wished to communicate with the Government he must go back to Nagasaki which was the only port open to foreigners, but Perry replied that that would be like forcing him to come in at the back door when he had applied at the front, and that would be an insult to the U.S. At last he won the answer "As it has been observed that the Admiral, in his quality of Ambassador of the President, would feel himself insulted by a refusal to receive the letter at this place, the justice of which has been acknowledged, the above-mentioned letter is hereby received in opposition to Japanese law." And so he landed just outside the capital of Yedo (now Tokyo) and there, in a pavilion specially erected for the occasion he delivered his letter to men of the highest rank specially commissioned by the Shogun to receive it.

All the courtesies were observed by the two groups. The Japanese officials tested the foreign wines and food aboard Perry's flagship and in turn gave his officers an opportunity to try the use of chopsticks on many native delicacies on shore. Presents were exchanged. Among these American gifts which excited the most interest was a small locomotive with rails for it to run on, and a telegraphic apparatus well equipped with wires. The official narrative of the Americans speaks with high appreciation of the culture and national character of the Japanese. "Their intelligent expressions and courtly manners" were observed—"their self-possession and quiet dignity of manner" were commented upon with admiration. On the whole there was evidence of goodwill between the two groups. Perry did not ask for an immediate answer to the letter, but sailed out of the Bay ten days after he had entered it, saying that he would be returning some time in the following Spring to receive the reply.

It was doubtless with a sense of relief that the officials of the Japanese Government watched the gradually vanishing forms of the American ships. They were left with a very troublesome problem to solve, but at least they did not have to do it under the eyes of the Western barbarians nor under the shadow of their guns! Letters were despatched to the feudal lords—the answers to which revealed a large unanimity of opinion unfavorable to foreigners. The Emperor and His Court in Kyoto were unalterably opposed to concessions being made. The Shogun's position was modified by

the feeling that concessions were eventually unavoidable, but at least he hoped to make as few as possible. There was a small minority who welcomed the suggestion of the entrance of Western influence, believing that it would be advantageous to Japan's best interests.

One of the best known of this minority was Ii Kamon no Kami who later lost his life for his radical opinions at the hand of a band of nationalists. The position of the Shogun was doubly difficult because he was not legally entitled to decide the matter! Ultimate authority rested in Kyoto—a city which had, however, no munitions to enforce its decisions. The American negotiators were inclined to misunderstand the Shogun's Government because of the anomalous position in which it stood. Another complication was that between the two visits of Perry the death of the Shogun necessitated changes in office.

For a while indeed vigorous military preparations were made in Yedo Bay and defenses were built along the Coast. Temple bells were melted down to be recast as cannon. Troops began to be drilled and the earlier order against the building of ocean-going ships was revoked. But there was no money and there was really little martial spirit after the long years of peace, so finally, on Nov. 2nd, the decision to accept the overtures of the American Government was arrived at.

When Perry called again, with his "Black Ships" increased to number nine, he detected (in February of the following year) no change in the reception given him. There was the same slow yielding, step by step, to the American claims made in the name of international comity. It took ten days to settle upon the place of negotiations. Finally the "village of Yokohama" was accepted by both sides and the final preparations made for the drawing up of the first treaty that Japan had made with a Western Power. It was signed on March 31st, 1854, and was ratified by the Senate of the U.S. as rapidly as the transportation facilities of those days allowed. It is interesting to note, however, that almost ten years elapsed before the foreign treaties received the official sanction of the Emperor.

The terms of this first treaty, it is true, did not grant a great deal but it was an entering wedge, and was quickly followed by



another made with England, and others with Russia and Holland. Two ports were soon opened—Shimoda in the Izu Peninsula, and Hakodate in the North. A consul was to be allowed to reside in the former. Coal and provisions were to be sold to vessels that put in there and any shipwrecked sailors were to be cared for and returned to their respective countries. Perry visited both these ports and made a careful survey of their harbors. Two years later the first Consul, Townsend Harris, arrived from the U.S.A. and it was he who carried to a successful conclusion the work begun by Commodore Perry, by arranging the terms of a real commercial treaty with Japan.

Various estimates are made of the significance of Perry's venture. One writer speaks of its successful outcome as the result of a concurrence of circumstances—meaning the invention of steam-propelled ships, discovery of gold in California, and certain occurrences in China. Captain Brinkley speaks of an "extravagant lustre" that has gathered about Perry's exploit. On the other hand Clement says that "New Japan was born on July 14th, 1853"—the day on which Japan consented to receive the letter Perry bore from the President's hand.

That Japan would eventually have opened its doors to the nations of the world, without Perry's intervention, probably no one will doubt. The time was ripe and the yielding must have come sooner or later. But Perry, by his sagacity, his firmness, his gentlemanly insistence brought about the good result earlier than could otherwise have been expected. If all our diplomacy since then had been conducted in the same courteous spirit there would be less to regret to-day!

Be that as it may, Japan's policy of seclusion was ended and a new era had begun. The change was revolutionary in some of its aspects, yet, as Mr. Hara points out in his "Introduction to the History of Japan" it was also evolutionary, in the sense that the old had been a preparation for the new, that the long years of quiet had created a national character that was able to meet the complication of problems of the new age. The Samurai (the fighting class of an earlier age) had been trained by the experiences of Japan's long peace, to become the strong governing class. The ancient culture of Japan had been so strengthened during the quiet

period that when the flood gates were opened to Western culture it could not be washed away. But it was undoubtedly the shock from the outside, in the shape of Perry's Black Ships, that roused Japan to the destiny for which she had been preparing herself.

It may also be said, and this is important, that while in a sense he forced Japan's hand, yet he accomplished his task without leaving any sting in the wound. The first contact of Japan with the American nation left an influence of good-will. Perry had, to a surprising degree, understood the people with whom he was dealing, and it was through him and his officers and sailors that the new neighbor who had moved into the spacious Pacific was felt to be a friendly one.

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## MRS. MOTO HANI AND HER GARDEN SCHOOL OF FREEDOM

(Quoted by permission from the recent book "Japanese Women Speak"  
by Miss MICHI KAWAI and Mrs. OCHIMI KUBUSHIRO)

Mrs. Moto Hani is at present one of our most prominent women in both Christian and non-Christian circles. Early in her married life she began to grope into the matter of religion, approaching Christianity from the intellectual side. For years she could not accept the Saviourhood of Christ and his divinity, but when she came under the influence of Mr. Uemura, that monumental Christian figure of Japan! she became a strong member of his church. Once a week Mr. Uemura came to hold a meeting with a group of her friends in her home. They had an idea that eventually a church might be started there, but instead, Mr. and Mrs. Hani decided that a School with Christian principles would be more suitable to their strength and ability. "Her own dissatisfaction with the cut and dried existent system in the usual girls' school prompted her, for the sake of her own daughters and other girls, to get together some who would join her in promoting a school where the emphasis should be on usable knowledge and development of personality" (Quoted from C. B. DeForest in "The Woman and the Leaven in Japan") So with a handful of young girls they started their ideal school in 1921, and within twelve years Jiyu Gakuin, or "Garden School of Freedom" has become a model school for experiments in new educational ideals. Girls flock there from all over Japan, but Mrs. Hani accepts only a few every year, limiting each class to less than forty. In the autumn of 1932 she and her younger daughter went to the International Conference of New Education held at Nice, France, where she set forth the method of her school, which is unique of its kind in Japan, and in some ways, in the world.

A rough description of its 1933 Commencement will show some characteristics of the school. The large, modern auditorium was



packed full long before the appointed hour. The center of the hall was occupied by the undergraduates, while one side was given to the relatives of the graduating class and the other to teachers and friends. Graduates and late-comers filled the gallery. On the platform were seated Mr. and Mrs. Hani. After the chime "Lead, Kindly Light"—in from the rear came the graduating class of about forty to the music of a piano march, mounted the platform and seated themselves facing the audience. They were all clothed in white foreign-style dresses made by themselves.

The whole program was given by Mrs. Hani and the girls much as if it were a family occasion. No erudite speech or solemn precepts were pronounced by an illustrious speaker, as is the custom in other schools. The whole gathering sang the school hymn—"How Firm a Foundation," and the graduating class sang a song with words from the Bible and music composed by themselves. After the exercises the guests scattered to examine the exhibition of school work. It was chiefly a record in graphic form of their daily school-life—health statistics, school management, time and labor-saving devices which they had discovered, co-operative system and rural settlement work of the alumnae, dresses both foreign and Japanese, experiments in applied art, mural painting, book illustrations, musical compositions and self-government evident everywhere. The school has no cook, no janitor, no office-worker from the beginning—all the work is done by the girls!

The guests (over four hundred in number) were invited to supper and seated themselves at tables on the lawn and in the dining-room. The whole menu was cooked by the under-graduates and served quickly without confusion. Promptly at six, all were gathered again in the auditorium, now transformed into a theater. The graduating class gave Chekhov's "Cherry Orchard" which they had studied in class with Mrs. Hani. The curtain with cherry blossom design, the costumes, lighting, stage management, everything was expertly done by the girls, while the acting showed sympathetic understanding of the play and great dramatic ability. Here in this school is indeed the dawn of the new education.

Among Christian women editors the most outstanding is Mrs. Hani. In her early years she was a reporter for a newspaper on which her husband held a prominent position. Women reporters

were unknown then, and she was a pioneer in her field as creator of copy for women readers. It was not long before she started a magazine devoted to useful information for wives and mothers, which she called "The Housekeeper's Friend." At that time when our women did not know much about foreign clothing she saw the hygienic advantage of dressing children in European style. She would go bravely into foreign missionaries' homes to learn all about feeding and clothing babies and young children. She was also tireless in searching for ways and means for developing young womanhood. Her magazine, growing in circulation and wealth of content, changed its name to "The Woman's Friend," as an indication that it would no longer limit itself to housekeeping subjects but would appeal to women in general. To-day it is the most educational and uplifting periodical for women, with probably the third largest circulation among women's monthlies in Japan. It covers the whole field of everyday home life. Throughout there is a Christian moral tone; even its plays and novels maintain a high level in dealing with ethical and spiritual issues.

The magazine is used as a text-book by a great many women. Many have grouped themselves together and formed reader's clubs all over the Japanese Empire. These are called Friend's Meetings and number nearly three hundred. The members study their daily problems with the magazine as a textbook, together with Mrs. Hani's books which come out year after year. Whenever new problems arise or new ideas take shape in their minds they write to her office.

Mrs. Hani also edits a children's magazine with a wide circulation. The illustrations of both periodicals are mostly drawn by girls in the Art Course of her school. Her achievements show what Japanese Christians can do independently in undertaking big tasks. Of course, one realizes that people like Mr. and Mrs. Hani are rare in this country or elsewhere. Still, when the power of God unites with the zeal and earnestness of well-prepared Christians, nothing is impossible. Whenever pioneers undertake any big service in His Name, is not a miracle always wrought before the eyes of the astonished people?

## "Many Men—Many Minds" (An argument in verse)

### FRAGMENT

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(Real title and Author Unknown)

I know a man who says  
That he gets godliness out of a book!

He told me this as we sought arbutus  
On the April hills.  
Little color poems of God  
Lilted to us from the ground,  
Lyric blues and whites and pinks.  
We climbed great rocks  
Eternally chanting their grey elegies,  
And all about us, the cadenced hills were proud  
With the stately epic of the Almighty.

And then we walked home under the stars  
While he kept telling me about his book  
And the godliness in it!

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### COMING DOWN FROM KARUIZAWA

You say "Why read a book—  
While past the train there runs so rare a scene?  
A panorama of earth's artistry—  
Tree-crowded valleys whence branch-bulging slopes  
Rise ridge on ridge, grading from green to grey  
Into the distant mist—Where spectral peaks  
With wild, toothed pinnacles of rocky front  
Challenge the seer's soul—  
Invite the mystic's mood—  
Why read a work of man, when one may watch  
So choice a sample of the works of God?"

Ay, but here too I see a work of God—  
This book has challenge!  
On yonder peak are chains, set up  
By some adventurous soul that went before  
To help less hardy ones to scale that height.  
And on this page a man has written signs—  
Economist, philosopher and seer,  
Who has gone farther than the rest of us  
Along the trail humanity must trace.  
Here he has hung a chain for our ascent.

Alike on yonder cliff and in this book  
The works of God and works of man are blent.

*Charlotte B. DeForest*



## THE DEPARTMENT OF INDUSTRIAL AND SOCIAL RESEARCH OF THE INTERNATIONAL MISSIONARY COUNCIL

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J. MERLE DAVIS

"Did you ever stop to think of the relation of the motion picture to missions?" The speaker was the Chief of the Social Questions Bureau of the League of Nations. The question was put to the Director of the Department of Social and Industrial Research of the International Missionary Council; the place was Geneva in the winter of 1931. Dame Rachel Crowdy continued: "Not long ago I crossed the Pacific on an American ship which was carrying twenty-one missionaries to China. It also displayed each evening some of the vilest films I ever saw. The Oriental steerage passengers and crew absorbed these screen pictures of American life with relish. I reflected, 'Which offering of Christian America carried by the ship—missionary or cinema—would probably exert the stronger influence in China?'"

Though Dame Rachel did not know it, her dilemma was further complicated by the fact that the president of the steamship line concerned was an Elder in a San Francisco Church—a Christian merchant prince who had built a Y.M.C.A. Building in a China port city, and supported his own missionary in China.

Modern missions are deeply enmeshed in the whole process of penetration and exploitation of the non-Christian areas of the world by Western civilization. Compared with the task of the modern missionary, that of Cary, Judson, and Williams, though desperately difficult and dangerous, was a clean-cut task—a frontal attack upon the "fortresses of heathendom." Today, Western heathenism in various guises has emerged in non-Christian lands and is outflanking the position of missions.

Moreover, Missionaries today are working among peoples who are disillusioned and intelligent regarding Europe and America. Science, the laboratory, the Press, their own and foreign literature,

the radio, the cinema, and foreign travel are some of the strands which the shuttle of modern life is weaving between all countries. The investment of capital by nations holding a surplus within countries of great potential resources and low standards of living has brought with it the modern factory, the mine, and the great plantation, with bad housing, the slum, forced labor, disintegration of social controls, the break-up of the family system, dangerous working conditions for women and children, and a further train of social and economic perils to great populations which until recent times were living in rural solidarity.

The acquisitive as well as the benevolent urges of the West are at work side by side upon a huge scale in non-Christian lands and the danger that the one will be stalemated if not eliminated by the other is very real. Certain manifestations of these acquisitive forces are a challenge to the validity and power of Christ's teachings in the modern world.

A recognition of these facts led the International Missionary Council at its Jerusalem meeting in 1928 to take steps to create a bureau for the study and analysis of social and industrial forces in the mission field and for serving the missionary enterprise in supplying information regarding them.

The Department of Social and Industrial Research and Counsel was opened at 2 Rue de Montchoisy, Geneva, Switzerland, in the autumn of 1930. Geneva was chosen as the site of the Department because the presence of the League of Nations, the International Labor Office, and three score other international groups gives access to an invaluable assembling of documentation experience and leadership related to the field of the department. Geneva is also a sounding-board for the public opinion of a large part of the world.

The leaders of the Department were chosen from the Pacific area and from Europe. The director was formerly a missionary of the International Young Men's Christian Association in Japan and more recently the general secretary of the Institute of Pacific Relations. His associate, Dr. Otto Iserland, has had years of experience in the industrial movements of Germany (and also a three years teaching appointment in a Government college in Japan).

The work of the Department during this first period has been to establish contacts with the principal mission areas of the world,

learn of their various social and economic problems, and to endeavor to supply authoritative and timely information and data upon these problems. Two main types of service have been attempted.

As the first task, the Department has begun to supply regular bulletins upon social and economic questions with which missions are vitally concerned. A quarterly News Sheet has been issued, covering social, industrial, and economic developments that directly or indirectly affect the life of the people and condition the task of the church in assisting the growth of a sound Christian community. Occasional summaries and digests are made of the reports of commissions of the League and Labor Office on such questions as the Mandated Areas, the Liquor Traffic, Forced Labor, the Traffic in Women and Children, and the Illicit Traffic in Opium and Narcotics. This service is carried on in the belief that the progress of the international control and suppression of such social evils which directly affect the welfare and possibilities of spiritual growth of the younger Christian communities are matters of deep concern to church and mission leaders.

A second task is that of primary research. The Department aims to estimate the importance of the problems that are brought to its attention, their relevance to the whole missionary task of the church and their priority of urgency. It seeks to enlist and coordinate the work of experts who are capable of applying themselves constructively to these problems, and, finally, to secure the funds for carrying out such research from outside the customary sources of missionary support.

Soon after the opening of the Department, representatives of several of the missionary societies having large interests in the Belgian Congo and Northern Rhodesia urged the directors to undertake a study of the human needs occasioned by the rapid industrialization of the native peoples by the great copper mines. The industrial movement that is sweeping large parts of the African continent is illustrated by the copper belt of central Africa, and presents an incomparable opportunity and a challenge to the Church of Christ. Native institutions and tribal organizations are breaking up, kinship obligations and controls are disappearing, traditional moral sanctions and disciplines are weakening, heathen practices



and superstitions are questioned, and new social and economic groupings of the population are appearing. The Christian Church must build a new social, moral, and religious structure for the modern society that is emerging in the mines and urban areas along the railways. This new structure must be related to the Bantu's past, must give him a reasonable foothold in the present, and offer a hope for him and his children for the future.

What fabrics must be built into the new structure? What is the native's place in the modern economic development of Africa fostered by European and American capital? What should be the emphasis, scope, and program of mission work which aims to meet the needs of the new Bantu society? How can the liberating and enriching power of Christ be made effective in view of all these forces that are striving for the soul of the African? There is danger that the industrialized native, having broken with his past, will be in the position of the man in Jesus' parable, Matt. 12:43-45, who after being rid of an unclean spirit soon found himself empty, swept, and garnished, but at the mercy of seven other spirits more evil than his former tenant.

After a preliminary visit to Central Africa by the director of the Department in 1931, a commission of six experts was sent to Northern Rhodesia and the Belgian Congo during the latter half of 1932, to devote half a year to an intensive study of the problem of the Copper Belt. The study was approached from the standpoint of economics, governmental administration, sociology, and religion—the four main factors in the development of modern African life. The nature and role of each of these forces was analyzed and their implications for the task of missions were drawn and a series of concrete recommendations to the missionary societies, as well as Government and great industries, was made.\* This project was made possible by the financial assistance of the Carnegie Corporation.

The next research task of the Geneva Department will be related to the place of the motion picture as a constructive force in the life of various peoples. From many parts of the world comes evidence of the fact that though the cinema has a constructive potentiality of great usefulness, it easily lends itself to destructive

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\* *Modern Industry and the African.* See Book Review. Pg. 298.

moral and ethical influence, and to that extent becomes a challenge to the Christian ideal and way of life.

It is proposed to explore the constructive possibilities of the use of the cinema particularly with reference to its use as an instrument for education and cultural adjustment. An international study of experience in the making and use of educational films will be carried out, including Japan, Russia, Germany, France, England, and America. A second study of the international regulation and control of films will be made. Experimental studies in the making and use of educational films in Central Africa suited to the circumstances and needs of the Bantu will be undertaken, provided that sufficient financial backing can be secured from the foundations.

A major implication of the Department's recent study of the Copper Belt is the need of providing adult education for the natives suited to helping them in their adjustments to modern life. The moving picture is admirably suited for this purpose, and as yet the Bantu of Central Africa have not been exploited with the commercialized American or European film. The proposal to establish a "Black Hollywood" on the shores of Lake Tanganyika developed in close cooperation with missions, government departments of education and native affairs, heads of great industries, and anthropologists and medical experts, visualizes the creation of a permanent film institute in Central Africa to serve the needs of the whole Bantu race. Health, hygiene, means of livelihood, domestic economy, child welfare, agriculture, and many aspects of the modern world life that has broken into the African bush would be simply and constructively dealt with.

The Geneva Department seeks to serve many fields but it is naturally drawn to those where social and economic needs are most acute and where local experience and resources are not available for dealing with them. Africa forms such a vast field of this nature that as yet the department has not had opportunity to consider the extension of its work to other continents. The international study of such a universal problem as the cinema should link up the cooperation of the Christian forces of many lands in a common task of great usefulness.

To facilitate the exchange of information upon methods or experience in meeting similar social and industrial problems as

between widely separated parts of the world is one of the services which this new bureau is attempting to effect. The problem of creating and organizing supplementary home or small unit industries among depressed rural populations is common to many lands. The progress achieved in this field in North China by the experimentation of Dr. J. B. Taylor and his associates has through the Department been communicated to leaders in the Union of South Africa where the rural population is in desperate need of supplementing its income through making commercial use of locally available raw products. The Department earnestly invites correspondence from the various fields on the part of local pastors and missionaries who are devoting themselves to the study and solution of the social and economic problems of their people. Even though such local experience may seem to have failed of significant results for the particular area in question, a knowledge of what has been accomplished or of the reasons for failure as well as for success may prove to be of inestimable value to Christian workers in other parts of the world.



## LETTER FROM A SENIOR

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Copy of a bonafide letter sent by a Kobe College Senior in reply to an American enquiry.

Kobe College, Okadayama, Nishinomiya-shi

My dear Miss D.

It was during the summer vacation that one of the teachers of our College wrote and requested me to correspond to you, enclosing a typewritten copy of your letter addressed to her. I should have gladly answered you sooner if I could write better in English and I knew more about international affairs. The interchange of ideas between nations and races is indeed a characteristic of modern civilization. It should not be only confined to grown-up men, diplomats, scholars and business men of the respective nations. I believe that we young girls could in our own way contribute something for the acquirement of better international understanding and promoting international friendship. I therefore heartily welcome the proposal and wish to thank you for taking an initiative of ringing up "halloo" to the girls of the world including us.

How do you think about the present condition of the world? Do you think that I am exaggerating too much should I dare to summarize them in one word—chaotic? The former Disarmament Conference and the Economic Conference in London, it seems, failed to bring about anything worthy of mentioning. Nazis Movement in Germany, Fascism in Italy, Sovietism in Russia, business depression in your country, with an astonishing number of unemployed workers, Manchukuo question and Japan's withdrawing from the League of Nations; everlasting disorder in China, Gandhi in India, each nation laying up more bricks to make its already high tariff walls still higher than ever and its consequent complication in the domestic and international politics and trade, and so forth. True, the big organic systems and working of the world is tremendously

complicated now and cannot be so smoothly operated as an idealist hopes to have it to be, but even so it is unnecessarily chaotic in this enlightened age of ours.

Needless to say, we cannot allow such a state of affairs to continue for a long time. We are destroying our civilization which our ancestors and predecessors have been building up with their patient labor. For the happiness of all human beings, the world must be brought to a more stabilized and prosperous condition. It is certainly no time for pessimism. We must courageously try to see the naked reality of the world from points of view such as conflict of thought and feelings, politics, economics, industry, labor, trade and so forth, and try to find out some means of solution for the same, respectively and collectively. We must cast aside the existing narrow nationalism in a tiny seashell and instead of mutual contest we must encourage mutual aid. Each nation being a unit of the world, a domestic solution respectively of its problems is very important but it can never be achieved without being carried on parallel with international solutions.

The most important question before the women of the world is, no doubt, the acquirement of world peace. But who is to play the chief role in this great and interesting drama? men or women? I may be a little too selfish but I am really inclined to think that we women should seriously take up this role. We should be the dynamic force spinning this important movement. Men by their intrinsic nature of liking to fight and being supplied with marvellous toys of all kinds of guns, bombing machines, battleships, submarines, poison gas, and so forth, I do not blame them for their curiosity to actually use them once in a while. I must say, however, their craving for world peace is only half-hearted, luke-warm, or at least calculative. So the peace movement by men, even including those who distinguish themselves by receiving Nobel prizes, is very doubtful. I believe, therefore, the sponsor of this important movement should be the women of the world. As faint a dream as this may seem today, don't you think that it is possible? Don't you think that we could unite in a common aim to make this world a safe and happy abode of all humanity to live upon, absolutely abolishing wars under any circumstance? American women by virtue of their intellect, ability and character, command

respect of your nation as well as of the world. There is really no other country where women maintain higher social standing than in your country. So you should take the leadership of this movement and we shall be good soldiers to follow you. How do you think?

The people of the world, both conqueror and vanquished, have equally learned with their bitter experience how destructive is a modern war and how miserable is the aftermath of a war accompanied by economic depression, unemployment, and other myriad forms of social unrest for a long, long time. Even an extreme jingoist should have been awakened by this time to how vain and harmful a war is. If there are still some unthinking people easily talking about war, they should be sent to prison or some remote and isolated island where they could fight at their hearts' content.

The world is very sick now indeed. Our first job on the process of reconstruction is to cure the malady, sometimes giving internal doses and sometimes, if necessary, giving surgical operations. As we are very busy and the number of patients being countless, we should like to treat in the first place three kinds of patients, who, in my opinion, are menacing the world peace. They are namely, those people fond of sensationalism, some newspapers and politicians arousing such sensations. The newspapers are indispensable, but as they treat news as merchandize, they also mix up what is important and sensational. They mislead the public by exaggeration and mis-information, using heavy type and headings. It is really terrible to think how much international hatred has been fanned by these greedy and unprincipled newspapers and ultimately being made the causes for the outbreak of international wars. We have such papers, but as they receive our government's censorship, their going to the extreme is checked to a certain extent. But in case of your country a country of Freedom and Liberty, the conditions appear to be a little different. How boldly and tenaciously some powerful papers send out sensational news every day to the detriment of world peace. As long as such papers enjoy their business prosperity and public support the world peace is impossible. I should like therefore, to give such readers, fond of sensationalism, some sedative pills, so they may not be easily



swayed by sensational news, and give a severe surgical operation to the yellow, jingoistic press.

The politicians are also useful, but a good many think of gains or local affairs above the national welfare or the happiness of L'Humanite integral. They often mislead the public by their sensational speeches under the beautiful name of camouflage, local or national patriotism. They see a tree but are never able to see a forest as a whole. I would give the same pills to those who are easily moved and blindly follow others and a good operation to those cheap politicians.

Another thing menacing the world peace and the worst one, is a mercenary spirit sweeping all over the world. History shows us that once it was religion, moral philosophy, science or military forces which were the dynamic forces moving this world. What then is the central power moving this present age of ours? It is nothing but economic rivalry, existing among individuals and among nations. Men and nations are forgetting our God and are trying to worship the god of Mammon. This is indeed the crux of our whole troubles. Was is not the cause of the Great War? Is it not the principal cause of the troubles we are having now? We cannot serve under two masters, our Almighty God and Mammon. I firmly believe that unless we repent our sin now and humbly return to our God the world will be wrecked and our civilization will be totally wiped out.

How is Christianity in your country? Is it treading an ascending or descending curve, measured in the degree of faith and enthusiasm of your people compared with, say, ten or fifteen years ago? In case of Japan, even if I see its development with a sympathetic eye, I don't think that it is progressing with a favorable wind. But thanks to God! it is not decaying; it is steadily spreading and taking roots in the circle of our younger generation. With the coming of spring they will suddenly burst out in beautiful flowers like our cherry blossoms enhancing the glory of our country, mankind and God. But as you know, it is indeed a bad time. We have been waiting for more than ten years, but spring never comes back to our earth. Beautiful flowers want to blossom, birds want to sing in the fields, but terrible snow-storms are still raging throughout the year and for more than ten years too. I

wonder how many buds, new shoots of trees, and myriads of birds' and insect lives have been destroyed or at least their growth is being retarded under these unfavorable climatic conditions. I really cannot think of these things without sorrow and pain. In order to make this world more cheerful and happy, an economic solution such as your N.R.A. movement in your country, is very necessary in every country. But I must repeat here again, that first we must repent to our God.

In connection with my view mentioned above, I was very interested to discover a congenial new friend through reading a book "International Diplomacy" written in Japanese by Mr. Yotaro Sugimura, who was, prior to our withdrawal from the League of Nations, under-secretary-general of the League. Who do you suppose my new congenial friend is in this book? He is nobody else than Emon de Valera. Under the caption of "Great Powers and Minority Groups" Mr. Sugimura describes an interesting conversation between de Valera and Litvinoff, Russian Foreign Minister. The following is a poor translation of the passage.

"One night after a dinner party given by Prince P. I had an occasion to talk with Litvinoff and de Valera both of whom asked me, one after another, difficult questions on the tradition, national trend and religion of our country and I had a hard time in answering them. When the conversation was directed in general into the relation between morals and religion of a nation, Litvinoff said, eloquently, 'In this world we are only interested in human affairs. Men are always the other parties to our daily contacts. We depend upon men. It is therefore sufficient for us if we only think about men, if we only take account of human affairs and endeavor to contribute something for the mankind. The invention of radio! Is it not the crystallization of human ingenuity?' De Valera, after silently listening, began to speak quietly. 'Don't you believe that there exists a certain mysterious superhuman force in this world? You say that some scholars invented radio, but do you really think that it was invented by human intellect alone? Don't you think that certain super-human power inspired the work of the scholars? Nay, don't you think furthermore that there are many other mysterious forces and phenomena in this world

beside radio? Do you ever think that we can accomplish a great work without believing in Almighty God? Without fearing and respecting our God do you think we could justly discuss politics and the morals of a nation?"

"When de Valera spoke as above his eyes glittered, blood came into his pale face and there came out of his mouth his burning eloquence. Soviet is a big country which is several score times as big in the size of her territory and population compared with those of Ireland but I witnessed with my naked eye how the representative of a big nation succumbed in that discussion to that of a small country." No wonder that a country which takes an anti-religious attitude, calling religion a sort of opium shall never become a great nation, and that a statesman, forgetting God, never could adequately be able to steer the wheel of a state. International conferences, no matter where, when or how many times they are held, will never bring out anything for true welfare of mankind unless they are held in name of our God."

You ask me whether we are interested in American students. We are. Not only that, we are interested in everything of America and Americans. Who do you think started the women's education in our country? They are no other than American and English missionaries. No doubt you may be surprised to hear that but it is true. Japan after opening her doors to the rest of the world some eighty years ago, was very busy in education of her boys to catch up the lost time while we had been sleeping peacefully for centuries, and did not have any surplus energy or funds for education of her women. Queer thing, isn't it? Here, American and English missionaries came to our rescue. The first school opened for girls was Ferris Seminary in Yokohama, established in 1870. Within twenty years no less than forty-three schools for girls were established by different missionaries. The impetus thus given was felt by our women who soon started some schools on their initiative and responsibility. In the meantime the demand for education among ambitious young girls grew so rapidly that secondary schools were established with corresponding speed, so that their number now amounts to over nine hundred. Our Government authorities are, however, still conservative in their



attitude toward higher education for women. We have many government and private universities thruout our country but they are unwilling to admit women, partly for reasons of economy since they are already over-crowded with men-students. The most advanced government institutions for women are two Higher Normal Colleges for Women. Don't you think they are very stingy and unfair?

Here again missionaries came to our rescue. Our school, Kobe College, is American missionaries' enterprise established in Kobe. Within the past fifty-eight years, our school has been expanding with leaps and bounds favored by the rising tide of women's education in our country, and it enjoys at present a great popularity and is being called one of the best and most well-equipped women's college not only in Japan but in the Orient. Magnificent new buildings have been completed during this year on Okadayama, surrounded by beautiful Nature, and we have been made very happy. So you will readily see how we are indebted to America and Americans for furnishing us such a splendid school. We are daily taught by American lady teachers and like them very much. We not only learn from these teachers about your country but our newspapers and magazines are constantly publishing articles about America and we are interested in everything happening over there including even such news as Hollywood gossips and the change in fashions and so forth.

I have written already a too-long letter but a few more lines concerning our student movements in connection with international relations I will add. In each college and university there is a branch of the Japan International Association, formerly called "League of Nations Association," and also a branch of the Japan Pan-Pacific Investigation Association. Both of them are affiliated respectively to the headquarters of each association in Tokyo as well as to their local bigger branches. Those students who are interested in international affairs voluntarily belong to one or both of these associations. We get all publications from their respective headquarters, which send us a noted speaker once in a while. Besides our own regular meetings, we hold meetings with boys' colleges and thus we promote the diffusion of knowledge of international affairs. But above all, these organs may be regarded as

nurseries for cultivating international-minded men and women who believe in the promotion of international peace and friendship, taking their ground firmly on the international justice.

I hear that you have an "International Relations Group" in your collegé. We shall be very happy if you will be kind enough to inform us some of your activities. During the last term we were very happy to receive a message from American students which was brought by the delegates of a Friendship Mission. I sincerely hope that we may come to know each other better and the bonds of mutual love and friendship thus created would disperse all the misty clouds of international antagonism, changing this world steadily by our joint labors into the Kingdom of God on earth. With the kindest regards to all the members of your international group, and hoping to hear from you, once in a while, I remain,

Affectionately yours,

(signed) Akiko Yamada.

## HERITAGE

(To my Class on Beginning the Study of English Literature)

EDNA LINSLEY GRESSITT

Come with me, my pupils,  
    Across the lavish years,  
Across a whole millennium  
    Of triumphs and of tears.  
Come to search the sources  
    Of this, your treasure store,  
A thousand years of literature  
    And half a thousand more.  
Before the English people  
    Were on the English land,  
Before they spoke an English tongue  
    That you can understand,  
Before the magic printer  
    Or the monk's painstaking pen  
The Saxon scop and gleemen  
    Were singing for you then—  
Those stalwart, light-haired Saxons  
    With their courage fierce and stern  
Begetters of the hero hearts  
    That in their children burn.  
So bleak their lands and waters!  
    So grim their faith and fear!  
Yet through vast and bloody daring  
    They still saw Heaven clear.  
They wrought out faith and freedom  
    For fairer, clearer climes;  
Their revered Home and Woman  
    Still sanctify our times.  
Their great capacity for Life  
    Your heritage and mine  
In History and Literature  
    All down the English line!



## THE PLACE OF RELIGION IN HUMAN LIFE

A National Hook-up Radio Talk, Broadcast by invitation  
of Osaka B.K.

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GENJIRO SOGI (Vice-Pres. Kwansei Gakuin)

All the problems confronting us to-day resolve themselves into one—that of religion, or rather they should, if you like. This is the case not only with this age, but so it is through all ages, for, after all, religion is the one vital question for man. But in this day and time, religion challenges us with all its forces. We have no place for God in our hearts, we completely ignore Him and live a life from which the spiritual is sadly lacking, and we want to develop a world of peace and happiness without God. Will it succeed? This is a big question for each one of us to consider.

From the latter part of the 19th century up to the 20th, we attempted to build sky-high a tower of culture and civilization, as our ancestors tried to put up the tower of Babel, but before the work was completed the Great War came and the ambitious attempt went to pieces. In Japan we had almost an unprecedented business prosperity soon after the Armistice and we were elated and imagined there could be nothing that we could not accomplish, when the great earthquake devastated the capital and neighbourhood! If there is any lesson that may be drawn from this disaster, it is that no work of men who ignore God can prosper or endure. Yet we do not see and will live a life divorced from religion. There can be no sadder sight than a life in which God is not present. These days we have a host of alarmists who put up a danger signal for us and warn us against the perils that lie before us. They are right, and there is no sign of things improving, but they are getting worse.

How to meet the situation and build up a world of peace and prosperity, is a question that must be attacked from different angles. Efforts must be made in the direction of politics and economics and in many other fields. In short, it demands a

sustained effort of all the people; but so long as fear, suspicion, jealousy, hatred, dissatisfaction, cruelty, selfishness and covetousness remain in the world of man, it is impossible to create an order of things where peace and joy reign. Unless the good, the beautiful and the true are the predominant note in the life of man, there can be no enduring joy and peace. Are we getting any nearer to this world which is purified of strife and selfishness? When we look about us, we see men bidding for positions even in schools and selling degrees in colleges. What harrasses man and ruins him is evil and sin.

Problems for men to solve are many and complex, but when traced to the root, they are essentially ethical and religious. Ethics cannot be fixed for all ages, but receive a different emphasis with the changed conditions. In days gone by, morality was individualistic in complexion, and freedom, self-reliance and independence were insisted upon, but to-day stress should be laid on social virtues such as co-operation, service, mutual aid, sympathy, helpfulness and devotion to the community. Here it is worth remembering that no ethics, however fine and imposing in its aspects, amounts to much so long as it is built on the foundation of self. No moral life, in the highest sense, is possible unless there is disinterestedness back of it. An act may look highly moral, but may have been prompted by self-interest, and it cannot be possibly described as good, for it is the characteristic of morality that it rise above self-interest. It is possible that we take a line of action simply because it may be profitable. Self-centred, we will not take a course which may injure our interest. The moral life is possible only when it moves on a higher, nobler and more enduring plane than self.

God, the great principle of the universe, the cosmic soul must be the fountain head from which only the highest type of moral life flows out with all its freshness and limpidity. With Him on our side, we can defy the whole world. The morality which does not centre round God, ethics which are not based on faith are like a house that is built on the sands. When the storm comes with all its force, the house will not stand the strain but will go down, for it is not built on the rock, as the Bible tells us.

What is religion, you may ask. It is faith, in a word, for

where faith is not there can be no religion. See God in faith and worship Him in faith. There you have religion. Faith may be said to be the eye for religion, the hand that reaches out to God. It is a mental activity in which all the energies of the soul are focused on the one reality, the great spirit, the great truth of the universe. We may just say we see God, we come in touch with God. It is a simple statement of a fact, not a figure of speech or an exaggeration. It is as we perceive an object with our bodily eyes. We say that we see an object when the vibrations in the ether come to the retina, and there in some way are transformed into nerve impulses, and then to the cerebral centre which interprets what they are. Seeing is an interpretation, a judgement. By seeing God, by coming into contact with God we mean understanding God. As we see with our eyes, hear with our ears, smell with our noses and taste with our tongues, so we must have faith in order to find God and come in touch with Him. We see an object, but it is an interpretation, a judgement in the last analysis, and interpretation is not physical, but mental. We see God, that is, we understand God, which is a mental activity. Essentially there is no difference between the two processes.

If we can say, as we can say rightly, we see a thing, as rightly we can say we see God. But by seeing God we mean getting to be one with Him, which is the same thing as being in accord, which is possible only where there is a community of experience. Oneness in experience begets sympathy, which gives a perfect accord, which again brings oneness—leading to understanding.

How to "get one with God" is taught in the Bible. "Follow after peace with all men, and the sanctification, without which no man shall see the Lord." "Blessed are the pure in heart for they shall see God." Purity refers to that state of heart which may be likened to a crystal; clear, transparent and free from all flaws. It is a pure heart in which there are no evil thoughts, wickedness, prejudice, selfishness, jealousy or strife. With such a heart, we can see God and come into contact with Him, and become aware of the Great Spirit, the Great Truth of the universe. Nothing short of this can give our morality the real, solid and unshakable foundation. When we know we are standing on the rock that cannot be shaken, and that we are building our characters on the



eternal Truth of the universe, then, and not till then, we can lead the real life of co-operation, service, mutual aid and love. So armed, nothing can turn us away from our path which may be full of dangers and perils.

If religion does all this, it is needless for me to dwell in detail on what significance it has in our lives. Let me repeat once more and say that all problems are moral and religious in essence. So long as we remain where we are, it is useless to talk about a better order of society. Let us elevate our selves before we attempt to build a better world. I especially appeal to the young men. The old folks stick to facts, while youth live by ideals. Young men, be true to yourselves, I say. This is an age in which great visions are sadly lacking. With no inspiring light of ideal, we are drifting along, just as visionless as England was in the 18th century. Before anything else, we must have a great ideal. Men without a holy ambition, a society without a spiritual vision, what are they? Young men, stand up, live and move in and by "the way, the truth and the life."

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### Michigan Schools Use Radio

More than 12,000 school pupils listened to educational talks radiocast by University of Michigan during the recently completed 1933-34 series, it is announced by Prof. Waldo Abbot. Ninety-two schools had classes tuned in regularly, and 41 of these gave definite figures of listeners. Vocational guidance, science and Michigan history were the most popular subjects, it is reported. Other leaders were civics, English poets, English language, zoology, astronomy and fine arts.

Quoted from the Christian Science Monitor

## A STUDENT CENTER IN TOKYO

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Student Center in Tokyo to be erected by the St. Paul's University Assembly of the Brotherhood of St. Andrew—a much needed experiment to house College and University men within a happy and wholesome Christian environment. (Quoted from The Japan Advertiser, May 27, 1934)

Realizing that one of the great problems facing higher educational institutions in Japan is to provide successful, adequate and healthful housing and nurture for the thousands of young men who flock to the colleges and universities in Tokyo from all parts of Japan, the St. Paul's Assembly is undertaking to solve it through experimenting with a series of College Chapter houses. The assembly feels it will eventually be able to make possible one of the most important and significant contributions in the betterment of student life and study not only for Rikkyo University but all colleges in now-congested Tokyo. It feels its organization, with 12 college student chapters of the St. Andrew's movement having more than 200 members, held together in the corporate practice of the rules of the Christian laymen's movement for the common study and betterment of their mutual spiritual character building, is best fitted to make this pioneer venture in modern student housing.

The plan of the Assembly is to provide one well-constructed and well-equipped chapter house, capable of housing during their student life from 10 to 20 young men, for each of the University Chapters. The location will be adjacent to the campus, and the houses are to be developed after the fashion of English and American college fraternity houses, but with interiors adapted to the Japanese mode of living.

### Trial House Conducted

Before coming to its decision to venture into this large scale plan, the Assembly has been successfully conducting a trial or experimental house in a rented place near the University Campus. It feels after this study of the need and the problem that such a

housing venture is justified and practical, although it may take time completely to realize the entire project. The estimated cost of the necessary ground and the construction and furnishing of the 12 buildings is ¥196,000, and an endowment fund for taxes, repairs and upkeep required is ¥60,000, or a total of ¥246,000 for the entire project.

The chapter houses are to be constructed along the lines of foreign college clubhouses and fraternity houses and will provide for each chapter's members a daily library-study accommodation, dining facilities and lodging accommodations for an average of 10 to 12 boarding members. Each house will contain a basement providing storage rooms, furnace rooms, a large Japanese tile bath and recreation room. The first floor will contain a library-study-lounge with fireplace and built-in book shelves, a dining room, kitchen, coat closets, and servants' quarters. The sleeping quarters for boarding members will occupy the entire second floor, consisting of four to five double bedrooms and washrooms. Tennis courts and a recreational field will be established for the student house community.

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Note—Doshisha University in Kyoto has one such building for its men students—a gift from Amherst College in America. This College also sends every two years a graduate to live in this house with the Japanese students, to share with them, to learn from and with them—to be a link between Amherst where Joseph Neesima received his education and Doshisha, the College he founded upon his return to Japan.



## EXCERPTS FROM THE REPORT OF THE 1934 MANCHURIAN MISSION CONFERENCE

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"The Mission schools almost without exception reported largely increased enrollments. In spite of quite frequent unsatisfactory equipment they are trying to keep their standards up to those of government schools. Of the sixteen graduates of Manchurian Christian College the majority entered universities or professional schools in North China. Students are active and assuming responsibilities. A small number of students in Manchuria Christian College have formed a "Lucius Band." They finance two numbers per term of an evangelistic magazine known as "Manna" which has sold well. Religious instruction goes on freely. At the school in Hsinmin there is religious teaching in the curriculum and two voluntary Bible classes. Twenty-five percent of the boys are Christians as over against the one-tenth of several years ago. Of the 162 students in Manchuria Christian College 112 are Christians of whom fifty-two have been baptized. The school at Changchun is filled to capacity—480 on the roll. A new building has been financed by \$5,000 given by a wealthy church member and \$1,500 raised three years ago by Mrs. Weir and Pastor Shih.

In spite of increasing facilities in government institutions patients continue to fill the mission hospitals. In both hospitals in Kirin women nurses are now used with success. In Yingkow a similar experiment with men nurses has also worked out satisfactorily. Hospital or ward evangelists are almost out of the picture so far as the hospitals of this mission are concerned. Nurses and doctors are all on the job. In one case the nurses both led worship and helped in the general work by taking classes in a small Sunday School for street children. Dr. Chang of Changchun takes complete charge of the evangelistic work in his hospital.

The general secretary of the Kirin Y.M.C.A. has this paragraph concerning activities in that association:—"During the year our Christian members have been gathered together in a Foundational Membership that has already resulted in improvement

in our program of Christian activities and in our fraternal relations with the churches of this city. We continued to loan our front building to the Korean church until late in the year when they completed their own building. Social and devotional meetings were held by our Foundation Members on the occasions of newly-arrived or departing friends among the missionary staff. With the help and advice of Christian associate women members our lady secretary held meetings with women of Christian homes and conducted a Sunday school for the students of our school. And since the opening of the new year our election of directors, the first in three years, was conducted by the Foundation Members. This resulted in the selection of certain members who should further improve our relations with the churches."

Christian institutions are subjected to the closest scrutiny and foreign missionaries to constant espionage. Much time has been spent in filling in schedules and answering questions which probe into the minutest details of mission property and organization. One of the heads of the Government, a Japanese Christian, stated that such suspicious scrutiny is inevitable during these times. It will, he declared, give place in time to mutual trust and understanding. "The Government views with favor all mission activities and would accord to churches, schools and hospitals special treatment."

(Quoted from the June number of The Chinese Recorder)

## COMMITTEE FOR WORK AMONG KOREANS FEDERATION OF CHRISTIAN MISSIONS IN JAPAN

52 Nakao Cho, Kobe,  
May 15th, 1934.

Dear Friends:--

You will be interested to know, that in spite of the increasing shortage of funds and consequent reduction in the number of workers, the work among Koreans in Japan has been very successful during the past year. The organization of the Union Christian Church for Koreans has been perfected and most of the denominations seem to be willing to cooperate with it. There are now 45 fully organized churches with 18 other regular meeting places and 2,288 believers. Work for young people is relatively strong with 42 Sunday Schools having an enrollment of 2,448; 54 Daily Vacation Bible Schools with some 2,778 children in attendance; and 28 Christian Endeavor Societies with a membership of 792. The Christian educational work for Koreans includes 24 Night Schools with an enrollment of 664, and 7 Kindergartens with 235 children in attendance. While the Korean people in Japan are for the most part very poor and often unemployed, the church contributions totalled Yen 13,529.00 last year.

The Federation of Christian Missions has again pledged itself to raise at least Yen 1,000.00 as our contribution to this needy work. In this time of reduced budgets, most missions which have hitherto helped with the raising of this amount, have found it necessary to cut this item out of their appropriations. Thus, if this amount is to be raised, we shall have to depend more largely than ever upon the gifts of individual missionaries. Already it has become necessary to recall one worker and to reduce salaries and it is to be hoped that no further reductions will be necessary.

It will be greatly appreciated if you will keep this need in mind in case you are a member of any summer resort group which may be making contributions to outside causes. The Korean need is peculiar in that it has not as yet particularly appealed to the Japanese givers who are so willing to help certain other types of work.

Thanking you for anything which you may be able to do in helping this most needy cause.

Fraternally yours,

J. B. Cobb, Chairman  
G. K. Chapman, Sec.-Treas.  
A. M. Henty  
Pauline Smith  
J. A. Foote  
Gladys Murphy, Co-opted



## A PAGE OF NOTICES

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Several Missionary Fellowships (yielding \$750 a year and limited to Seminary graduates) and Missionary Scholarships (yielding \$450 a year) are available annually for missionaries on furlough and for especially qualified nationals of mission lands. Candidates should be persons of special attainments or promise who have already been engaged in actual service, not undergraduate students. Applications for 1935-1936 should reach the Seminary by January 1st, 1935. Further information can be obtained from the Registrar.

Twelve fully furnished apartments are available for missionaries on furlough. Detailed information about these apartments can be secured by addressing the Bursar of Union Theological Seminary, 3041 Broadway, New York.

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The New History Society of New York announces its fourth International Prize Competition for the year 1934. This is to be open to The Youth of Asia (male and female up to the age of thirty). The subject as announced for the Essays is "How Can Youth Contribute to the Realization of a Universal Religion?" The prizes will be First—\$300.00 Second \$200.00 and Third \$100.00. Conditions and more details will be released in July. Contestants or interested persons please write to The New History Society, 132 East 65th St. New York City. Many distinguished names are advertised as members of the Award Committee—Dr. John Dewey, Viscount Cecil, Salvador De Madariaga, Dr. Hubert C. Herring, Prof. Gilbert Murray—and others. Here is a worthwhile venture for some theological student perhaps?

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The Canadian School of Missions (Toronto) lacks the following numbers of The Japan Mission Year Book—up to and including 1904, '06, '07, '09, '11, '13, '16, '20, '21. Perhaps some readers would be generous enough to to supply the missing volumes? If so, would they please communicate with Horace Watts—New Life Hall, Suido Cho, Ni Chome, Niigata Shi. Mr. Watts writes that each volume that can be added will mean a substantial enrichment of the source material for that Library—He is helping—Can you?

## DEPARTMENTAL NOTES

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### THE KWANTO CHRISTIAN CONFERENCE

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WILLIAM AXLING

The Kwantō Conference for the Training of Christians was held in Tokyo May 8—9 under the joint auspices of the Kingdom of God Movement and the Tokyo People's Renewal Movement. A total of some 300 delegates and visitors attended the various sessions, representing 54 areas. This conference was organized not only for the churches of the Tokyo-Yokohama section but for the outlying provinces of this part of the Empire.

The aim of the conference was not to put on a demonstration or to attempt aggressive evangelism, one evening was, however, devoted to mass evangelism. On that occasion Dr. Toyohiko Kagawa addressed 800 people making one of his characteristic flaming evangelistic appeals. The purpose of the conference was to train Christians and inquirers to interpret present-day problems in Christian terms and make a distinctively Christian contribution toward their solution.

It was not a lecture-conference, although there was a notable address by Prof. K. Takahashi on "Present Day Economic Trends." A high spiritual note was struck in the opening session and the spirit of prayer and seeking for God's guidance dominated the sessions. In the main it was a study-conference. The delegates endeavored to come to grips with the problems which are today trying the souls of men both within and without the church and to discover the Christian way out.

The general theme for the conference was "Matters Which Call for Emphasis in Christian Evangelism for Our Age." On the first day the delegates organized themselves into four sections and studied the following four subjects:

1. Matters to be Emphasized in Relation to Educational Problems
2. Matters to be Emphasized in Literary Evangelism
3. Matters to be Emphasized in Evangelism in Industrial Centers
4. Matters to be Emphasized in Rural Evangelism

On the second day the delegates again grouped themselves into four sections and did group-thinking on the following subjects:

1. Matters to be Emphasized in Relation to Educational Problems
2. Matters to be Emphasized in Relation to Industrial Problems
3. Matters to be Emphasized in Relation to Social Problems
4. Matters to be Emphasized in Relation to International Problems

The following eight persons had been assigned beforehand to one of the sections to open up the discussion, President K. Abe, Prof. S. Murao, Prof. T. Namae, Mrs. O. Kubushiro, Prof. S. Tsuru, Messrs. G. Fujisaki, and William Axling.

There was not a dull moment in any of the sections. Those partaking in the discussion were limited to five minutes and each group gave a great object lesson in the art of sharing of ideas, experiences and aspirations.

Each section was asked to crystalize the results of its study around the points which secured the greatest emphasis and unanimity of opinion. The different sections came to a general agreement on the following matters. They furthermore asked the Central Committee of the Kingdom of God Movement and the National Christian Council to consider them and to take steps to put them into action.

#### *The Section on Education Problems*

This section considered the question of Christian Education in Japan and decided:

- (1) That a Union Christian University is an absolute necessity and urged that steps be taken looking toward its realization.
- (2) That provision should be made for primary education under Christian auspices in order to bridge the gap between the kindergarten and the middle schools.
- (3) That steps be taken to train teachers for such Christian schools of primary grade.

#### *The Section on Literary Evangelism*

(1) That measures be taken to provide Christian literature of a type which will command the respect and reading of the educated classes and the world of scholars.

(2) That suitable Bible commentaries should be prepared and made available.

(3) That provision should be made for the publication of an authoritative Christian magazine.

(4) A Christian daily is greatly needed. Until its realization Christian material should be fed into the secular press and popular magazines.

(5) The National Christian Council was asked to discover a well established Christian Publishing House which would print Christian manuscripts and encourage Christian authors.



### *The Section on Rural Problems*

#### A. Regarding Methods in Rural Evangelism

1. Future workers in the rural field should, in addition to their theological studies, secure a specialized knowledge of agriculture and rural problems.
2. They should also secure an understanding of rural psychology and learn how to understand and cooperate with the rural people.

#### B. Self-Support on the Rural Field

1. Self-support on the part of the rural church should be adopted as a basic principle and be practiced from the very start of the rural church's existence.
2. Rural laymen and laywomen should be given special training for Christian leadership and work in their respective villages.
3. City churches should be led to mother rural churches and reach out and aggressively help them.
4. Churches throughout the Empire should be urged to keep the Sunday before the Festival of the Vernal Equinox (March 21) as Rural Church Sunday.

### *The Section on Industrial Problems*

Christians should recognize that the present industrial order is un-Christian and in order to change its profit motive to one of service and its free competition to a system where thorough-going love will prevail the following matters should be emphasized:

1. Thorough-going social measures.
2. The realization of co-operatives in every area of life.
3. The extension of public ownership.

In pushing a program of evangelism in industrial and commercial areas it is urged:

1. That in co-operation with the proprietors educational and recreational faculties be provided for the workers.
2. That owners and managers be prevailed upon to incorporate the Christian spirit in their business and in their relation with their employees.

### *The Section on Social Problems*

To stress the fact that the following matters are necessary for the coming of the Kingdom:

1. To further the purity movement:
  - A. By perfecting measures for maintaining purity in sex relations
  - B. By preventing and restricting the spread of sexual diseases.

- C. By providing sex education for both sexes.
- D. By taking steps to cure and prevent prostitution.
- E. By creating an appreciation of the virtue of purity among the people at large.
- 2. The suppression of the drink evil, smoking, and the use of narcotics.
- 3. The prevention of evils attendant on amusement, movies, sports, and horse racing.

*The Section on International Relations.*

As Christians we should put heavy emphasis on and proclaim:

(1) The central Christian truth that God is Father and all men are brothers.

(2) The principle and ideal of the co-existence and co-prosperity of mankind everywhere.

(3) The unusual Christian truth of loving one's enemies.

In the realm of international peace we should:

(1) Impress Christians with their responsibility for world peace and its promotion.

(2) Urge Christians to join and support existing Christian Peace Organizations, such as the World Alliance for International Friendship through the Churches and the Fellowship of Reconciliation.

(3) Under the leadership of the National Christian Council observe a Day of Prayer for Peace and take suitable action promoting peace whenever international incidents occur.

This conference, its program and its crystalized thinking, show clearly that the Japanese Church is not living in a dream world nor is it oblivious to its responsibility to build a finer social order and a better world. One of the big by-products of the Kingdom of God Movement has been that of leading the Christian Church in Japan to interpret its task in a larger, more practical and more truly Christian way.

The Kingdom of God Movement plans to hold eight such conferences during the present year. One has already been held for All-Kyushu at Fukuoka, April 2-3. Another for the Hokkaido was held at Sapporo, April 23-27. Five are yet to be held for the following areas: Kobe-Osaka-Kyoto, Sendai, Kanazawa, Hiroshima, and Nagoya. Regional Committees set-up these conferences and so the program takes on the color and content of local needs, but they all aim to train Christians to function effectively in Kingdom building.

## THE TEMPERANCE MOVEMENT

E. C. HENNIGAR

The following quotation from an article written by Dr. E. C. Hennigar reports on the annual convention of the Japanese Temperance League held in April.

"The writer has just returned from the Annual Convention of the Japan Temperance League, held three days in Fukuoka, Kyushu, the southern island of the Empire. So encouraged were some of the Japanese leaders that they declare that Japan is destined to lead the whole world out of the wilderness of alcoholism. Four of the leading temperance members of the Imperial Diet were present and reported on the fate of the Temperance bill calling for prohibition of alcohol to youths up to the age of 25. (The present law prohibits it up to 20). This Bill passed the special Committee appointed to examine it but was defeated 184 x 66 in the Diet session, nearly half the members refraining from voting.

"The officers reported marvellous progress for the last ten years. In that period the number of societies affiliated with the League had grown from 219 to 3,527, an increase of over 1500%, while members had grown from 25,000 to 340,000. There are 17 totally dry villages and 130 partially dry.

"The Hon. H. Nagao and the writer were appointed delegates to the XX World Congress on Alcoholism to be held in London, July 28-Aug. 4th.

"The meeting had the largest attendance on record. On Sunday, when three special trains brought in large delegations the attendance went over 3000. A fourth train had been asked for but had been refused as the authorities of the R.R. could not spare another train. These large delegations brought their own brass bands and took part in a monster parade and demonstration in the afternoon, which made a great impression on the city. The parade, members marching three abreast, took 15 minutes to pass a given point.

"The Temperance movement has made remarkable progress in recent years among the working classes in Fukuoka province, having a total membership of 12,300. Prominent among these societies is one at the Japan Steel Works with 1000 adult and 1000 juvenile members, one at Miike Mines with 2,500 members, one at Tadakuma mine with 400, the Railway Temperance League 500, the Japan Rubber Works 3000 employees, *all* abstainers. (Is this one reason Japan is underselling the world in rubber goods?) and finally what must be surely the largest Temperance Society in the world, that at the Mitsui Tagawa Coal Mine with 3,800 members.



"A party visited this latter mine the day following the Convention and were struck with the fine results reported. 60% of the miners are members of the Temperance Society, the membership of which, it should be said includes 1300 women and 300 children. Temperance work was started here only 10 years ago. Statistics show that efficiency has improved 26%, miners' earnings 25%, accidents have decreased 40%, sickness 35%, and loss of time for other causes has decreased 42%. The health of the children has greatly improved as well. Plans are being made to broadcast these very fine concrete results in other industrial centres.

"Since the Convention, the Taiho Coal Mine, Fukuoka, has become interested and has informed the Headquarters in Tokyo that a Temperance Society is being formed."

Dr. and Mrs. Hennigar left for Europe on June 5th. They will attend the world's Congress on Alcoholism to be held in London, Mr. Kosho, general secretary of the Japan Temperance League will also attend in place of Hon. H. Nagao. Mrs. Hennigar, as a representative of the Japan W.C.T.U., will attend the world's Conference at Stockholm, Sweden.

### The Abolition Movement

At a recent meeting at the Home Office, a high official is said to have stated that the policy of the government was to abolish the present license system, but that the method and time were not yet decided. Naturally with this in the air, different license quarters all over Japan are seeking cover. This is not the only reason. Perhaps even stronger than the fear of government action is the keen competition of the ever-increasing cafe. Recent developments would indicate that many of the historic but infamous strongholds will pull down their flags in the near future. Nagasaki's "ancient but ignoble" Maruyama has already given up entirely and the district has changed into hotels.

A strong movement is now going on among the keepers in Susaki, Tokyo's second Yoshiwara. There are some among them who wish to keep on as at present, but it is said that 200 out of 300 houses are willing to close up. They are asking, however, that they may change into some form of cheap hotels, following the example of Maruyama of Nagasaki above referred to. What will be the outcome of this movement is not yet certain.

### Purity Education and Plans for the New Day

These are but indications showing the gradual crumbling of the whole system. It must be, however, very evident to all that the attitude of the

people to purity is very far from what it ought to be. The first objective of the abolition campaign, namely, the removal of legal protection from the business of prostitution is already near accomplishment. The next objective is to lift the sex life of the people to a higher level. The Abolition League are ready with a new program which may be gleaned from the following outline :

## Measures to be taken after the Abolition of Prostitution

### *I. THE SPREADING AND CULTIVATION OF THE PURITY IDEA*

1. Setting up Purity Leagues in every prefecture.
2. Securing the co-operation of religious and educational leaders.
3. Securing co-operation of schools and employed boys military drill groups.
4. Securing the co-operation of the Home Department, the Education Department and prefectural officials.
5. Lectures, publication, films and exhibitions.

### *II. MEANS OF STOPPING THE PROCURING OF WOMEN AND THE SAVING OF WOMEN NOW ENGAGED IN PROSTITUTION*

1. Establishment of institutions for the protection and saving of such women.
2. Co-operation with the Woman's Home (W.C.T.U.), Salvation Army and Rescue Missions.
3. Use of loans from the Woman's Patriotic Association (for the assistance of prostitutes desiring to escape).
4. Establishment of mutual aid societies in towns and villages. (To help those who would otherwise sell daughters).
5. Training of workers for rescue institutions.
6. Co-operation with police. (Especially with women police whose appointment is expected soon).

### *III. PREVENTION OF VENEREAL DISEASE*

1. Spreading of information concerning venereal disease.
2. Law for the prevention of venereal disease.
3. Establishment of free government and private venereal disease clinics.
4. Co-operation with the Association for the Prevention of Venereal Disease.

#### IV. NEW LAWS AND REVISION OF PRESENT LAWS

1. Outlawing of contracts for employment as prostitutes and of loans for service as prostitutes.
2. Punishment for pandering, solicitation and other forms of assisting the business of prostitution.
3. Prohibition of the rental and use of buildings for prostitution.

#### V. COOPERATION OF GOVERNMENT AND CITIZENS

1. Organization of a Government-citizens' cooperative body.

Thus the fight goes on, taking new forms as old positions are won from the enemy.

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### CHRISTIAN LITERATURE SOCIETY NOTES

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L. L. SHAW

Mr. Hampei Nagao, the present president of the Society, is giving much time and attention to the many details connected with the business and is heartily sharing in all the work of the Society.

The building has succeeded in renting all space except the two upper floors and it is hoped that Dr. Wainright while at home on furlough may be able to raise sufficient funds to equip and conduct a library and conference room for Christian Workers on one of these two floors.

Dr. Stirewalt, our treasurer who gives so much time and thought to our work, has had a severe illness but his many friends will be glad to hear of his recovery. During his absence Rev. R. D. McCoy has kindly consented to act as treasurer.

The tempo of the life of a nation is reflected in its music and literature. While Japan felt the severity of world depression there was a great output of pessimistic literature and mournful music. Then during the Manchurian crisis everything was intensely nationalistic. At present the music roaring from all the music shops on the Ginza is of a buoyant type reflecting the present fairly prosperous condition of Japan and the popular stories and books follow this trend. Nevertheless there is a feeling of uncertainty underneath and of feverish activity. And in this turmoil of thought many desire to find a foundation that cannot be shaken.

The religious books therefore which have the widest sale are those that deal with the life of the soul such as devotional books and Oxford Group literature. '*For Sinners Only*' is being widely read and there is a constant demand for devotional literature, and for books for children.



NEW BOOKS*Kami no Oncho wo Kataru*—Kuroda Shiro

Stories of God's Grace..... Price .50 sen  
 Paper pp. 250..... Postage .06 sen

Mr. Kuroda has travelled about with Dr. Kagawa and at his many meetings has heard and seen wonderful instances of conversion and the power of God working in the individual soul. These stories, written in a very attractive way, have been appearing in the Kingdom of God newspaper and are now published in book form. This is a book to revive and enliven the faith of Christians and to show non-Christians the marvellous power of God's grace in these striking instances of conversion and of the overcoming of sin and of difficult situations.

REPRINTS*Akatsuki no Ko*—Renee Benoit

The Child of the Morning—trans. by T. Hosokai

Paper board pp. 200 ..... Price ¥1.00

This favourite book on the memoirs and life of Renee Benoit is constantly used as a gift book and is especially liked by girls and women. It is attractively bound and printed and has been so much in demand that a new edition was called for. It is a book that greatly helps and deepens the spiritual life of the reader.

SPECIAL

As Dr. Kagawa has completed his four books in the popular ten sen series, made possible through wide circulation at the Kingdom of God Campaign meetings, these four are now to be sold as a set in a paper board case at the remarkable price of *thirty sen*. They are all books of from 140 to 200 pages.

Meditations about God	Toyohiko Kagawa
Meditations about Christ	" "
Meditations about the Cross	" "
Meditations about the Holy Spirit	" "

Four books in one carton ..... 30 sen.

Postage ..... 12 sen.

In addition C.L.S. also offers the beautiful set of well bound and profusely illustrated *Nursery Series* for children, the four books in a carton for *one yen*, the price of each separately is fifty sen. This makes a splendid gift for a child.

*Nursery Series*

Sekai Kodomo Soshō.

Ah Fu

Trans. by H. Muraoka

Kembo

"

The Three Camels

"

Esa

"

Four books in carton ..... ¥1.00

Postage ..... .12

MAGAZINES

As the churches and boards have to contend with diminishing funds some have had to curtail their subscriptions. Nevertheless *The Kingdom of God* newspaper goes to every corner of the Japanese Empire and to Japanese abroad in Manila, San Francisco, New York and to many countries where Japanese are in business or have settled. It is therefore a most valuable link both for all the churches in Japan and for Christians or enquirers scattered abroad.

*The Light of Love* (Ai no Hikari) is used for evangelistic meetings and for house to house visiting and brings its message to thousands of women and often to men who sometimes send us letters telling of help received.

*Little Children of Light* (Shokoshi), edited by Mrs. Hanako Muraoka, who is known to children over the radio, is used in many homes and Sunday Schools.

If anyone feels the need of a *weekly* paper for Sunday Schools and children's meetings and desires to see Shokoshi changed so as to better fit the needs of their particular work we would be glad to hear from any who are interested in papers or magazines for children.

The Kingdom of God Newspaper (Weekly) ..... ¥1.00

The Light of Love (Monthly) ..... ¥ .30

Little Children of Light (Monthly) ..... ¥ .65

Lower prices in quantities.

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## NATIONAL SUNDAY SCHOOL ASSOCIATION NOTES

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J. H. COVELL

Since the resignation of General Secretary Saburo Yasumura, the affairs of the Association have been in charge of the Executive Committee, with Rev. Kazuo Kitoku, pastor of the Ginza Methodist Church, Tokyo, as

Acting General Secretary. Mr. Kitoku has now become Chaplain of Kwansei Gakuin, Nishinomiya.

The representative of the Federation of Christian Missions on the Board of Trustees of the Association, Mr. J. H. Covell, has been elected to the Executive Committee, and is also acting on a special committee to arrange for a loan from the World Dominion Movement to complete payment for the Christian Building in which the Association has its headquarters and which it erected.

The Office Secretary, Mr. Ishikawa, has charge of all business details.

Plans are matured for several training schools during July and August. The most important will be held at Lake Kawaguchi, near Mount Fuji and Lake Biwa, Omi, near Kyoto.

A committee of the association has published outlines for lesson material for all grades recently, and they have been adopted by most if not all of the denominational groups. The Kumiai (Congregational) Churches are already using this new and improved course, and the "Sunday World" publishing house in Osaka is getting out independent material based on them.

The Association was active in raising money for the relief of Sunday Schools and their pupils who suffered in the Hakodate fire. Among materials sent were flower and vegetable seeds, hymnals, Bibles, organs, and maps of the Holy land.

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Religious educators in Japan are awaiting the coming visit of Dr. and Mrs. Alexander John William Myers. Dr. Myers has been Professor of Education in the Hartford Seminary Foundation since 1918. They expect to spend about a month in Japan and Korea, visiting widely and spending two or three days at Karuizawa, the largest summer resort for foreigners.

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## **STUDENT FRIENDSHIP FUND OF UNION THEOLOGICAL SEMINARY IN NEW YORK CITY**

**Open to Japan**

**For the Seminary Year 1935-1936**

**Applications must be in New York by Jan. 1, 1935**

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Each year the students and faculty of Union Theological Seminary contribute to a Student Friendship Fund, for the purpose of bringing a student from another land to study at the Seminary. Since 1923 a student



has been brought each year to the Seminary on this fellowship, for the purpose of gaining further preparation for Christian service, and with the understanding that he or she will return for work in their home land at the conclusion of their study.

For the Seminary year September 25, 1935 to May 20, 1936 the students have designated Japan as the field, and will make available \$1,200 to the man or woman selected. It is estimated that this sum will cover all necessary expenses, including minimum allowance for travel to and from Japan, and minimum expenses for the year of study at the Seminary.

Candidates must be graduates of a college or university whose degree is recognized as the equivalent of Columbia University's B.A. They must have had experience for a number of years after graduation from the university or college in some form of full-time Christian work. It is preferable, though not essential, that they should also have had a seminary course in theology after college. It is thought that such persons are in a position to receive the greatest value from study abroad and thus better serve their homeland on return, and also that such persons will be better able to contribute to the international life and understanding of the Seminary. The importance of the intellectual ability and adequate academic preparation cannot be too greatly emphasized, for the Fellowship can be held only if the appointee does satisfactory work while he is in the Seminary. He should also be a person mature in his thinking. The thoughts and distractions of a center like New York may be disastrous unless he is a person of conviction and balance. While there are no age limitations, a candidate from thirty to forty years of age would seem to be most desirable.

In order to meet the second object of the Student Friendship Fund, the appointee should be of a congenial disposition and fraternal nature, eager to meet new friends and share points of view. A happy year in the Seminary will be dependent on his ability to enter into friendships. A good command of the English language is imperative, not only for the sake of ease in conversation and scholastic work, but also in order that he may make addresses to small groups if occasion offers.

Application for this appointment must reach the Seminary by January 1, 1935. Any one contemplating applying should obtain additional information from Reverend L. S. Albright, 23 Kamitomizaka Cho, Koishikawa Ku, Tokyo, Japan.

## BOOK REVIEWS

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*RELIGIOUS VALUES IN JAPANESE CULTURE. T. T. Brumbaugh.*  
*pp. 154, Kyo Bun Kwan, Tokyo, 1934. \$1.00 (2.00).*

Mr. Brumbaugh has put us all very much in his debt by giving us in this compact little volume a summary of the best of the religious values that Japan has to offer. But what most commends the book to us is the motive that he announces in the foreword for writing the book. This he says is to promote such an appreciation of the permanent values in the religious culture of Japan as will encourage Western peoples in their relations with the Japanese to build upon rather than to destroy those foundations, "and call forth from them (the Japanese) greater devotion to the principles of goodness, beauty and truth which are implicit in their own indigenous culture."

The book is well arranged, being prefaced by a full outline in which are listed by categories the values that he has found. These then he treats with great brevity but nevertheless with sympathetic discernment, and with scrupulous regard for accuracy. The only slip thus far noticed is one in which he mentions Kobo Daishi as a pupil of Dengyo Daishi, rather than as a rival contemporary, as Anesaki does.

He shows successfully how the values derived from the various religions dovetail into each other so as to result in the production of the essential Japanese character, though this might have been still further developed. His major interest, however, is rather to show how the values of Japanese culture are linked up with those of Christianity and reinforce them.

He is quick to see that the tolerant, broad-visioned spirit that enables a religion to get on with other religions and extract truth from them for the buttressing of its own faith is an element of success that is especially illustrated in Buddhism. At the same time he sees this as an element of weakness if it results in lack of conviction regarding things of major importance such as lead to spineless compromise.

He is right in stressing the importance of "michi" in the Japanese scheme of things, and also in regarding the quest for unity in harmony with ultimate reality the dominant note in all oriental religious thinking. He stresses also the place that is given to the ideals of justice, mercy, benevolence and love. The emphasis is justified I believe and he might have made even more of it. He understates it if anything. Witness Prof.

Pratt's discussion of the matter in his "Pilgrimage of Buddhism." I believe the love element, more than anything else, is the real motive power in religion and that a study of religious development in the past with that in view would bring forth fruitful results.

One cannot but feel that the author has hardly done justice to the Buddhist ideal of salvation. The Amida idea is the one stressed undoubtedly, and that, with its emphasis on sole dependence on the merit of Amida, is open to criticism, for the same reason that over-emphasis by Christians on the atonement is also open to criticism; but with the Amida idea also usually goes the Bodhisattva idea, and that is truly a noble one.

The book is not perfect but it does emphasize the great things. We are glad to see that the author is always true to his Christian faith. He neither disparages the mission and function of Christianity, nor does he exaggerate them. He puts it well when he says that the ideal of the religion of Jesus is, "*in essence*," destined to make conquest of every less ideal and less potent faith and philosophy in its much retarded penetration of the East." At the same time his viewpoint is, that without relinquishing its lofty ideals, what is required of Christianity now is that it be prepared to welcome such changes in its forms as will make it possible for it to receive the new and genuine values that each people has to give, and complete their ideals by giving them Christ. He shows well how the ideals of all religions are being permeated and changed by the spirit of Christ, even unconsciously to themselves.

The book is at the same time a challenge and a tonic, and we could wish for nothing other than that every Christian worker in Japan should read the book and ponder its conclusions.

C. B. OLDS

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*SUZUKI LOOKS AT JAPAN*, Willis Lamott, pp. 221 Friendship Press, New York, 1934 \$1.00.

One inevitable reaction to this recent book on Japan must concern itself with the vast fund of information which has gone into its composition. The author may perhaps appear to the Japanese, as he suggests, bungling, question-shooting, statistics-loving 'Foreigner', but for purposes of writing informingly and adequately of the life of Japan for Western readers these qualifications seem good.

To have written as seeing with Japanese eyes is another point in Mr. Lamott's favor, although one who has been in Japan almost as long as he cannot help wondering how nearly we "foreigners" may ever approximate the Japanese viewpoint. Yet never can missionaries approach Oriental hearts except through Oriental eyes, ears and minds; and it



follows as the night the day that Western peoples and nations will also get farther in solving Far Eastern problems by attempting to see things as they appear to the East than by an attitude of intransigent superiority.

The chapter themes and contents are peculiarly appropriate for reading and study at the present time in America. The westerner who thoughtfully reads the historical and factual material in the sections on "The People and the Empire" and "A Nation at School" not only will find much to admire in Japan but must frequently feel chagrin for his own people and nation. In "Avenues of Faith" the author has given the best treatment of Japan's religious background in such brief space with which this reviewer is acquainted. And in the latter half of this chapter we are introduced to the possibilities for use in Japan of that method of mutual sharing in religious experience which Stanley Jones and others have employed with excellent effect at round-table conferences in India.

In "Christ and Social Change" we are brought face up with the stupendous task of Christianity in Japan and with the efforts of the Churches, the Y.M.C.A., Y.W.C.A., W.C.T.U., and of such leaders as Kagawa, Nagao, Tagawa, and Sugiyama to meet it. And in the final chapter on "The Japanese Church" we see, as fully as it is possible to view objectively the results of our own labors, what there is to show for seventy years of Christian effort in Japan, a creditable fruitage indeed and a hopeful prospect for the future.

A reviewer inclined to be critical might call attention to certain assertions that can scarcely be accepted without question; e.g. that "the weakest point in the Christian education program of Japan is the absence of Christian primary schools," that "whether artificial methods of birth control can ever become general is very doubtful." and that "time, evident results, progress in the Western sense, are elements that may well be disregarded in a discussion of the development of religion among an Oriental people."

Yet when one lays this book down as finished he is in no mood for criticism, but prefers to sit back and listen to the night sounds of Japan—the shrill piping of the blind masseur, the more tuneful flute of the noodle-seller, the clatter of wooden clogs to and from the bath-house, a little closer at hand the singing of caged insects, and in the distance the deep resonance of a temple bell rung for a midnight rendezvous with Fate. For Lamott has done his work with consummate art, no small element of which is the inclusion here and there of Japanese words in their proper setting. The hand of the divine is to be seen not only in the beauty of Japan but in the language which so charmingly expresses it and which the servant of the Revealer must learn to use fittingly for His purpose.

T. T. BRUMBAUGH

*THE CHRISTIAN MESSAGE FOR THE WORLD TODAY. A Joint Statement. pp. 203. Round Table Press, Inc., New York, 1934. \$1.50.*

This stimulating book is an adventure in what was called, in the jargon of yesterday, "group thinking." In the reviewer's opinion, it succeeds where other such attempts have failed. A group of nine well-known christian leaders are responsible for it the chapters in the first section (The World Today) being prepared by Henry P. Van Dusen, Basil Mathews, Francis P. Miller, and Francis J. McConnell; those in the section entitled "The Christian Message" being prepared by John A. Mackay, William Paton, Kenneth S. Latourette, Luther Allan Weigle, and E. Stanley Jones. The book, however, is not a symposium, but a united statement, and the use of the pronoun "I" by the composite author, while sometimes confusing, represents the viewpoint of the book.

The outline of the book takes the following familiar course: The Mood of our Generation, The Growing Faith of Communism, The New Religion of Nationalism, The World Economic Crisis, The Gospel and our Generation, Christianity and other World Religions, The World Reach of the Christian Faith, The purpose of Missions, and The Motive of Mission.

This book represents a flank attack upon the humanistic, this-worldly optimism of the first four chapters of "Rethinking Missions," and if it succeeds where the former book failed, it is because of its greater fidelity to fact, to historical Christianity, to the social and economic condition of the present world, and to the known facts of human psychology. As the earlier book was theocentric, this is Christocentric, as may be seen by the following quotations, "We are agreed in finding Jesus Christ to be the key to the meaning of life and of the universe. We discover in Him the truth about the nature of ultimate reality. We regard Him not merely as a great teacher but as the self-revelation of the very heart of God." "The supreme aim of evangelism must ever be to make Jesus Christ inescapable in the life of individuals and of society.....not merely acceptable but as the only possible solution for life."

The authors of this book stand against any attempt to reduce Christianity to an amiable idealism, or to conceive of the task of Missions as a cooperative attempt with other religions to stem the tide of secularism. "Loyalty to religion and to an international civilization made the crucifixion of Jesus a logical, rational necessity." "Idealism bids people follow Jesus in order to attain union with God; Christianity tells them to believe upon Christ and in Him they are already one with God." "Even should they (the world religions) succeed in conserving alive a sense of spiritual values against secularism, can they hold out against sacralism, that tendency to infuse religious values into concrete areas of life, which has produced the new religions of Nationalism and Communism?"

Amid the confusion which has followed "Rethinking Missions" this book is a ray of clear light.

WILLIS LAMOTT

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*EASTERN WOMEN TODAY AND TOMORROW.* Ruth Frances Woodsmall. pp. 221. *The Central Committee on the United Study of Foreign Missions.* Boston, Mass., 1933.

To those who are weary of tables, charts and statistics, of the measuring and evaluation of missionary effort, this book, with its sympathetic tone and wealth of human-interest material, makes a special appeal. As the title suggests, it surveys the situation among Eastern women today and, with this new background as the basis for future Christian work, points out some of the readjustments essential to the effective participation by Christian missions in the development of Eastern women. Although the survey is broad, including India, Burma, China and Japan, careful discrimination is made among these countries, with their varied problems and vastly different stages of development, and also between rural and urban conditions. Furthermore, no sweeping statements, dogmatic opinions, preconceived notions, or superficial observations mar its accuracy or prejudice the reader. The author, a member of the Commission on Christian Education in Japan (1930), one of the Fact Finders, and also a member of the Laymen's Commission, shows not only a thorough grasp of the subject under discussion but also a deep sympathy with both missionaries and national leaders. While paying warm tribute to the missionary effort of the past, she offers constructive suggestions concerning the Christian work of the future.

The book is divided into two parts: "The Present Position of Eastern Women" and "The Relationship of Christian Missions to the Development of Women in the New Day." The first section discusses the far-reaching changes which are bringing to women social freedom, educational advance, economic independence, a high level of health, and a widening sphere of interest. All these are described as "phases of one fundamental process of change in the East today—the re-thinking of religious values." A separate chapter is devoted to the masses of women who live in rural areas and who are practically untouched by changes of any sort.

In the second section, after according generous praise to the educational work of the past, so largely responsible for the emergence of trained leaders, the author makes constructive criticisms concerning the work of



the present and the future. Christian education "should be more closely related to life, should interpret the meaning of social freedom, should inculcate ideals of social responsibility and service and, above all else, should aid in the development of creative Christian character." A further appeal is made for the training of a more adequate type of worker to replace the Bible woman and for the cultivation of leaders among the lay women of the church.

Although designed primarily for mission study in America, this book should prove interesting and valuable to missionaries and national leaders concerned with the advancement of the cause of Christ in the Orient.

IRENE WALLING

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*CHINA CHRISTIAN YEAR BOOK. 1932-33. Editor, Frank Rawlinson. pp. 583 Published by Christian Literature Society, Shanghai.*

This is the first issue of this publication since 1931, at which time one-half of the articles were written by Chinese, whereas in the present volume only about one-third are thus written. There are forty-six chapters, grouped under the heads of National Life, Religious Life, Missions and Missionaries, Education and Students, Social Work, Medical Work, and Literature. The appendices contain an official statement on Rethinking Missions.

The reviewer and outsiders in general will be most interest in the first section with its problems of national reconstruction and international relations. One notices a disposition to accept without criticism the official Chinese attitude toward Sino-Japanese disputes, which is perhaps natural.

The editor, in his Preface summarizes the situation of the Chinese Christian enterprise, in the following statements: The Christian Church is no longer the object of attacks from without; a large part of it is under Chinese leadership; is experiencing revival; has passed the peak of its geographical expansion; is experiencing progress in reconstructive planning. After scanning this volume the reviewer is impressed anew with the vast extent of the Christian effort in China, both as to geographical situation and forms of work, as contrasted with Japan; and the fact that in spite of the progress of the national Christian Church, so much of the work is as yet missionary supervised.

HEPBURN HALL

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*RELIGION IN EDUCATION. A Quarterly Review. Price 1/6 net 4/6 per ann., Published by the Student Christian Movement Press.*

The appearance of this new Quarterly, issued by perhaps the most progressive religious publishing house in the country is significant of the revived interest in the place of religion in Education. As the Editors say:

"The teaching of religion in schools and colleges has once again become a very live issue. This time, however, it is not a storm-centre. There is a wide spread desire that it would be accorded its proper dignity in the curriculum and its due place in the time-table. The inevitable corollary is that teachers should be enabled to prepare themselves more adequately for this part of their work, and that the necessary co-operation between school and home, church and college should be achieved."

It is in an endeavor to meet this end that the Magazine is being published, not only as a medium for the best thought on religious education but also to encourage the interchange of ideas on the subject. Perhaps the most striking article in the whole review comes from Lord Irwin, the British Minister of Education, in which these pregnant words occur:

"From the educational side it is being realised by many educationists that religion is the backbone of character, and that, therefore, the State system of education cannot afford to disinterest itself in the care of this vital element at such a time as the present, when so many powerful disintegrating forces are at work."

Another striking article is that by the Principal of the University of Birmingham, in which amongst other things he says:

"Life and living are more important than the acquisition of knowledge; and for life a right judgment in all things is a greater power than a well-informed mind. The greatest gifts of civilisation may perhaps prove to be more open to the disciplined spirit than to the disciplined intellect."

These are words which the Educational Authorities in Japan would do well to take to heart, for it is in part due to their ignoring of their message in the years gone by that the thought and moral life in Japan is in its present chaotic condition. English education, whatever may be its shortcomings, has always laid emphasis on the vital part played by religion, and it would seem that this emphasis has met with a due reward. We would specially recommend this magazine to Christian educationists in Japan, of all nationalities; it will help them in the great work that they are doing.

W. H. MURRAY WALTON

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*MODERN INDUSTRY AND THE AFRICAN. Edited by J. Merle Davis. London: MacMillan and Co., 1933. 425 pp. 12s. 6d.*

This volume is a report of the first research project of the newly created Department of Social and Industrial Research of the International Missionary Council. The title is misleading, as the study is largely confined to Northern Rhodesia, whose area comprises only 2.5 percent of the whole of Africa, and whose population constitutes less than 1 percent of the estimated total of Africa. Furthermore, the report deals with only a part of the copper mining industry, which is a mere fraction of the total modern industry of Africa. Finally, the study is based upon a missionary interest, which the title fails to suggest.

Behind the study is the recognition that the Christian movement must consider the whole of individual and social life, and relate itself to every phase; that this can be done only if Christians understand something of the economic, political, and social phases of life today in each specific situation; that to do this, the processes of social change now at work must be studied. "The enquiry envisages the impact of European civilisation upon the African Native as a whole and undertakes to analyse the position of Christian missions in this impact in all its relationships. With this in view the problem was approached from four angles, viz. Sociology, Economics, Government and Religion." A monograph is devoted to each of these phases.

It is pointed out that the pre-literate Bantu tribes of Northern Rhodesia, whose life is semi-nomadic, crudely agricultural, based upon fairly inflexible custom and taboo, have recently been recruited by European mining companies to work in the rich copper mines of their native land. British control and modern equipment have done this. The Bantu have responded, and have found that mine wages—even a shilling a day—will buy trinkets, clothing, bicycles, and other undreamed-of things. New wants have thus been developed among them. Gradually, the most modern industrial methods, applied to tapping one of the world's richest and largest copper deposits, are making their impact on Bantu society. Some of the results are the weakening of tribal controls on the individual, the disruption of family life through the long absence of the men working in the distant mines, the growth of prostitution as a lucrative profession, and the appearance of mine "locations" similar to city slums. Native Christians get a broader view of life at the mines, one effect of which has been the splitting off of small groups into independent churches—following the example of their white bretheren! The Union of South Africa has registered 300 different Native sectarian Churches.

In this changing situation, old missionary methods are inadequate, and the investigators have studied the problem from various angles and



offered recommendations. The monographs on the sociological and economic problems, and on the problem of missions are especially significant. The social and economic backgrounds are first examined, and the problem of missions is considered in the light these studies shed. There are several good maps.

While many general statements appear which lack supporting data, and while some of the recommendations are perhaps merely neat but impractical suggestinns, the book should command the reading of every open-minded and zealous missionary in whatever field, and of every supporter of the missionary movement.

Japan as a mission field differs greatly from Northern Rhodesia. But the fact of rapid social change is world-wide today, and its broad features are much the same everywhere. The old gives way before the new; much that has been sacred becomes merely secular; traditions fade into thin air, leaving men bewildered. In such a world, missions constitute the greatest of needs. But many of the older missionary methods will no longer avail. Religion must lay hold on sociology, anthropology, economics, and social planning, and use these as effective tools in the domination of every phase of life. This volume is a step in the right direction, but it deals with only one mission field. It is to be hoped that many similar studies in other lands will follow.

J. PAUL REED

## PERSONAL COLUMN

Compiled by Anne L. Archer

### NEW ARRIVALS

- EGERTON. Lady Mabel Egerton, (S.P.G.) has come out to Japan to help in the work of this Mission, and will reside with Miss Stokes at No. 56 Yuki no Goshō, Minato Ku, Kobe.
- MOSS. Mr. Frank Moss (P.E.) of Balla, Penn., has been appointed to serve on the Tohoku Missionary Staff. He is expected to arrive in the early Autumn.
- ROSE. Rev. and Mrs. Lawrence Rose (P.E.) arrived April 5th. Mr. Rose has joined the Faculty of the Central Theological College, Ikebukuro, Tokyo, representing the American Church Mission in Japan.

### ARRIVALS

- DEMPSIE. Rev. and Mrs. George Dempsie (J.R.M.) arrived in Kobe May 20th from England, via Canada. Address. Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu.
- HOEKJE. Rev. W. G. Hoejke and family (R.C.A.) are expected from furlough in September.
- LADE. Miss Helen R. Lade (P.E.) of St. Luke's Hospital, Tokyo, returned from furlough May 31st.
- MURRAY. Miss E. R. Murray (J.R.M.) arrived in Kobe May 20th from England, via Canada. Address. Haze, Higashimozu Mura, Sempoku Gun, Osaka.
- McKENZIE. Dr. D. R. McKenzie (U.C.C.) returned to Japan by the Empress of Russia, arriving in Kobe June 28th. He is retired from active service and will reside with his son, Prof. A. P. McKenzie of Kwansei Gakuin, Nishinomiya.
- STEGEMAN. Dr. and Mrs. H. V. E. Stegeman (R.C.A.) are expected from furlough in September.
- TEUSLER. Dr. and Mrs. R. B. Teusler (P.E.) of St. Luke's Hospital, Tokyo, are expected to reach Japan early in July.

## DEPARTURES

- ANDERSON. Miss Irene Anderson, (E.C.) left for furlough in United States on board "President Pierce" on May 15th. Her address will be Geneso, Ill., R.F.D. 2. Box 224.
- ATKINSON. Miss Maria J. Atkinson (P.S.) who has completed Thirty-five years of service with the Mission, sailed for the United States, May 15th on "President Pierce." Her address during the summer will be "Mission Court, Richmond, Va."
- BINSTEAD. Bishop and Mrs. N. S. Binstead (P.E.) expect to leave Japan in September to attend the General Convention of the Church at Atlantic City early in October. They hope to return to Japan early in 1935.
- BENNETT. Rev. and Mrs. H. J. Bennet (A.B.M.) of Tottori, expect to leave for United States on S. S. "President College," July 20th.
- BRANSTAD. Mr. K. E. Branstad (P.E.) of St. Paul's University, Ikebukuro, Tokyo, left on furlough June 26th.
- CRAWFORD. Rev. and Mrs. Vernon A. Crawford, (P.S.) who have been stationed in Kochi, antedated their furlough on account of the illness of Mrs. Crawford, and left Yokohama per S. S. "Empress of Japan" June 8th.
- COX. Mr. Luther Cox (A.B.M.) for four years a teacher in Doshisha University, has accepted a position in Lingnan College, Canton, China, and leaves this summer to take up his duties there.
- DOWNS. Rev. and Mrs. Darley Downs (A.B.M.) and family left Yokohama on "Tatsuta Maru," sailing June 28th.
- ENGLEMAN. Rev. M. J. Engleman (R.C.U.S.) of Aizu-Wakamatsu, has secured the Missionary Fellowship of Union Theological Seminary, New York. He sails from Yokohama with his family on June 30th, and will begin his work at Union in the autumn.
- FIELD. On account of the recent death of her mother, Miss Sarah Field is returning to the United States for the summer, returning to Kobe College next Autumn.
- FRY. Dr. E. C. Fry (A.B.M.) retiring from the Mission, returned to United States per S.S. "Tatsuta Maru" sailing June 28th. Address. American Board, 14 Beacon Street, Boston, Mass., U.S.A.
- GETSLAFF. Dr. and Mrs. E. E. Getzlaff, (S.D.A.) and family sailed for the United States on furlough June 5th. Dr. Getzlaff will take post graduate work in John Hopkins University and other Medical centres while on furlough.
- GOVENLOCK. Miss Isabel Govenlock of the Eiwa Jogakko, Shizuoka (U.C.C.) expects to sail by the "Empress of Russia" July 21st for furlough in Canada.



- HARRISON. Rev. E. R. Harrison (P.E.) left Yokohama on May 3rd, to spend his furlough with his family, who are living in Victoria, B. C. Canada.
- HAMILTON. Right Reverend Bishop Heber J. Hamilton and Mrs. Hamilton, who have completed over forty-three years of service in Japan, retire, and return to Canada per S.S. "Empress of Canada" sailing July 6th from Yokohama. They will probably make their new home in Toronto, Ontario, where their only daughter, Mrs. Harold Warren, is residing. Letters addressed c/o Harold Warren, Esq., 50 Nanton Avenue, Toronto, Ontario, Can. will reach them.
- HOROBIN. Miss Harriet M. Horobin, (M.S.C.C.) who has been in charge of the Kindergarten in Inariyama, Shinshiu, and also engaged in Evangelistic activities in that district, leaves on furlough on July 6th "Empress of Canada." After visiting her parents in Montreal, Quebec, she will probably take post graduate work at the School of Missions in Toronto, Ont., and do deputation work in Canada.
- JONES. Dr. and Mrs. F. M. Jones (P.E.) of St. Barnabas Hospital, Osaka, left on regular furlough June 6th.
- KETTLEWELL. Rev. F. W. Kettlewell and wife (S.P.G.) expect to leave in the early autumn on furlough.
- KRIDER. Rev. and Mrs. Walter W. Krider and daughters (M.E.C.) left for furlough in the United States March 30th.
- KRIETE. Rev. and Mrs. C. D. Kriete (R.C.U.S.) left on furlough in the United States on S.S. "President Pierce" sailing May 15th.
- KLUDT. Miss Ann Kludt (A.B.F.M.) of the Osaka Bible Training School, sailed on the S.S. "Empress of Russia" May 5th, via Europe. Her home address is. 100 Conklin Ave., Grand Forks, N.D., U.S.A.
- MADELEY. Rev. W. F. Madeley, one of the oldest missionaries in the service of Japan, has retired, and leaves June 26th for Vancouver, B. C. Canada, where he will reside with his children.
- MEAD. Miss Bessie Mead, (P.E.) after many years of service in Japan, retires, and leaves for United States on July 2nd.
- MERRILL. Miss Catharine Merrill (A.B.M.) of M. tsuyama, is returning to United States on furlough, via Panama.
- McCALL. Rev. C. F. McCall of Niigata, will leave for two month's stay in the South Sea Islands on June 19th per S.S. "Kasuga Maru."
- McKNIGHT. Rev. Wm. McKnight (A.B.M.) left on furlough per S.S. "Tatsuta Maru" from Yokohama, June 28th.
- McLACHLAN. Miss May McLachlan (U.C.C.) of Kofu, expects to sail on July 21st by "Empress of Russia" on furlough in Canada.
- NICHOLS. Right Rev. and Mrs. Shirley Hall Nichols and family, (P.E.) expect to sail from Kobe July 3rd. on furlough.

- OGLESBY. Mrs. J. M. Oglesby (P.E.) expects to sail from Yokohama on furlough June 30th.
- PERRY. Miss Catharine Perry, (A.B.M.) Teacher in Kobe College, is returning to United States this summer.
- PEDLEY. Mrs. Hilton Pedley (A.B.M.) for the past three years a member of the Kobe College Staff, has retired to become Emeritus, and returned to United States, via Europe, leaving Kobe the latter part of April.
- PETERS. Miss A. F. Peters (P.E.) of St. Luke's Hospital, Tokyo, leaves on furlough this summer.
- POND. Miss Helen M. Pond, (P.E.) of St. Luke's Hospital, Tokyo, expects to leave on furlough Sept. 1st.
- PRIMLEY. Miss Helen Primley, (A.B.F.M.) upon completion of her three-year contract with Miyagi Jogakko, Sendai, sailed March 31st for her home. 538—29th Ave., Seattle, Washington.
- ROE. Miss Mildred Roe (Y.W.C.A.) left on furlough in March, and hopes to return to Japan in March, 1935. She will go to Geneva to attend the meeting of the World's Y.W.C.A. council in Sept., and also do some studying in United States.
- REIFSNIDER. Right Rev. C. F. Reifsnider, Suffragan Bishop of the District of North Tokyo, (P.E.) leaves on furlough June 14th.
- SEARLE. Dr. Susan A. Searle, President Emeritus of Kobe College, returned to Claremont, Cal., per S.S. "Tatsuta Maru," June 26th from Kobe. Dr. Searle came to Japan to attend the Dedication Exercises of Kobe Jo Gakuin.
- SHIPPS. Miss Helen K. Shipps, (P.E.) of St. Luke's Hospital, Tokyo, will leave on furlough during the summer.
- SMITH. Rev. and Mrs. P. A. Smith (P.E.) of Hikone left Yokohama on regular furlough May 11th.
- SMITH. Miss Pauline H. Smith (M.E.C.) of Aoyama Gakuin, and Miss Eloise G. Smith of Seoul, expect to sail for Berkeley, Cal., on July 14th. Miss Eloise Smith expects to return to Seoul in Sept.
- SHAFER. Dr. and Mrs. Shafer, with their daughter Catherine and son Philip, sailed for New York on the "President Pierce" May 15th. Their departure was necessitated by the continued illness of their son. Dr. Shafer is expected back in September. Mail addressed to 25 East 22nd Street, New York City will reach him.
- THOMPSON. Miss F. L. Thompson (C.M.S.) expects to sail from Kobe on 6th July by S.S. "Rajputana" for furlough in England.
- WALSH. Rt. Rev. Bishop and Mrs. Walsh, (C.M.S.) of the Diocese of Hokkaido, expect to sail in July for furlough in England.
- WARNER. Rev. and Mrs. Paul F. Warner (M.P.M.) expect to sail from Kobe the last of June for United States via the ports. They hope to

return early in 1935. Their address will be c/o The Board of Missions, 516 N. Charles Street, Baltimore, Md.

WELCH. Bishop and Mrs. Herbert Welch (M.E.C.) for reasons of health, left Japan on the "President Hoover," for California, April 27th.

ZANDER. Miss Helen Zander, (R.C.A.) who has been recuperating at the Obuse Sanatorium, left on regular furlough on the President Pierce via Panama Canal May 15th. Her health, which has been a source of anxiety, was greatly improved,

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### CHANGE OF LOCATION AND ADDRESS

BIXBY. Miss Alice C. Bixby, (A.B.F.M.) formerly of Shokei Jogakko, Sendai, has been transferred to the Osaka Bible Training School, 50 Itchome Minami dori, Moto Imasato Cho, Higashi Yodogawa Ku, Osaka.

LANG. Miss Kathleen Lang, (M.S.C.C.) formerly located in Gifu, has been transferred to Inariyama where she will engage in evangelistic work among women and children.

McCOY. Rev. R. D. McCoy (U.C.M.S.) has removed from 35 Nakano Cho, Ichigaya, Tokyo, to 354 Nakazato Machi, Takinogawa Ku, Tokyo, in the compound of the Joshi Sei Gakuin.

SAUNDERS. Miss Violet Saunders (U.C.C.) has removed from 2 Torii Zaka Azabu, Tokyo, and is now located to the Eiwa Jogakko, Kofu City.

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### BIRTHS

DENNIS. On March 12th, 1934, to Rev. and Mrs. L. C. Dennis, (A.B.F.M.) of Seoul Korea, a son, Arthur Reeves. Mrs. Dennis is the daughter of Dr. and Mrs. Benninghoff of Scott Hall, Waseda University, Tokyo.

FARNUM. To Rev. and Mrs. Marlin D. Farnum (A.B.F.) a daughter, Rosemary Lorraine. Mr. and Mrs. Farnum are now in Newton Centre, Massachusetts, and after furlough expect to return to the Inland Sea Field.

MARSHALL. On March 21st, 1934, a son was born to Mr. and Mrs. G. H. Marshall, (P.E.) of St. Paul's University, Tokyo (Richard Clarke).

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### MARRIAGE

SMITH-McALPINE. The wedding of Miss Pauline Smith (M.E.C.) to James Augustine McAlpine, is announced to take place in August.



## MISCELLANEOUS

- BATES.** We regret to announce the serious illness of Mrs. Bates (U.C.L.) wife of Dr. Bates, President of Kwansei Gakuin, since the 20th of May, from severe cerebral Hemorrhage. Progress towards recovery, has been steady but extremely slow and still gives much anxiety to her family and friends. Dr. Bates has also been suffering from another attack of pernicious anaemia and has been confined to his house for several weeks, but is improving.
- CUNNINGHAM.** Miss Ruth Cunningham, daughter of Mr. and Mrs. W. D. Cunningham, is expected to reach Japan in July to spend the summer with her parents.
- CREWDSON.** Rev. Ira D. Crewdson, formerly located in Fukushima City, (U.C.M.S.) is now Pastor of the First Christian Ch. Cape Girardeau, Missouri.
- CUTHBERTSON.** Since their return from furlough, Mr. and Mrs. Cuthertson, (J.E.B.) are living at their old address. 102 Uemoto Cho, Kobe.
- CURRELL.** The return of Miss Susan Currell (P.S.) from furlough, has again been postponed on account of illness in her family.
- CRAGG.** Dr. and Mrs. Cragg (U.C.C.) spent the early summer in London, England, where their daughter Emily was married in June.
- DARROW.** Miss Flora Darrow (R.C.A.) Meiji Gakuin, Shirokane Cho, Shiba Ku, Tokyo, is acting Sec.etary of the Mission during the absence of Mr. Shafer.
- ETZ.** Rev. Roger F. Etz, Superintendant of the Universalist General Convention, recently spent three weeks in Japan and Korea, visiting the various units of the Mission.
- FRANKLIN.** Rev. J. H. Franklin, D. D. Foreign Sec. of the Am. Baptist Foreign Mission Socy., after twenty years of service, has resigned his position, and on July 1st will become President of Crozer Theological Seminary, Chester, Penn, U.S.A.
- GRESSITT.** Mr. Lindsley Gressitt, son of Mr. and Mrs. Gressitt of Kanto Gakuin, Yokohama, arrived in Japan April 5th, enroute to Formosa, where he will collect insects under contract for delivery to certain Muesums and Universities in Caliifornia. Mr. Gressitt is a student at Leland Stanford University.
- GRIGGS.** Professor and Mrs. Frederick Griggs of Manila, Headquarters of the Seventh-Day Adventist Mission for the Far East, have been visiting Japan during April and May.
- HENNIGAR.** Dr. and Mrs. Hennigar (U.C.C.) are spending a busy time in London, England, attending the Conference on Alchoholism and there-

after visiting several European Countries to study the latest Legislation regarding Temperance and Social Reform. Mrs. Hennigar is to represent the W.C.T.U. at the World Conference to be held in Stockholm, Sweden, this summer.

MACLENNAN. Mr. Kenneth MacLennan, sec. of the Conf. of British Societies in Great Britain and Ireland, spent a few weeks of June in Japan on his way back from a more extended visit to China. A full programme of Meetings and interviews was arranged for him in Kyushiu, Kwansai and Kanto, which will enable him to report to the Home Constituency on the present condition of Missionary work in Japan.

SCOTT. Mrs. Helen Elgie Scott (A.B.F.M.) and her mother, Mrs. Brown, for the next year may be addressed at Athens College for Women, Athens Greece. Mrs. Scott is to act as Head of the English Dept., of the College. She was formerly a Missionary in Osaka.

SISTER EMILY. Sister Emily, of the Community of the Epiphany, had a slight operation on her nose and is making a good recovery.

SMITH. Miss Eva Smith (S.P.G.) had an operation for appendicitis at the International Hospital, Kobe, in the middle of May. She is recovering, and after a period of convalescence hopes to be back at the English Mission School in the early part of June.

STOKES. Miss K. S. Stokes succeeds Miss Barber (who was married on Easter Tuesday, Apl. 2rd,) in the charge of the Kindergarten work at the Ch. of the Ascension, Kobe, and also at St. John's Ch., Suma. She will reside at 56 Yuki No Gosho, Minato Ku, Kobe.

TUCKER. Miss Grace Tucker (M.S.C.C.) a Missionary to the Japanese in Vancouver, B. C. Canada, who has been spending two years in Japan studying the language and customs, is threatened with appendicitis and is now at St. Luke's Hospital. She hoped to return to Canada in July.

WALLER. Rev. Wilfred Waller of Ueda has been ill in St. Luke's Hospital for some time, but has so far recovered that he is able to return home.

WARD. Miss Isabella May Ward, formerly a teacher in Joshi Gakuin, Tokyo, reaches Japan June 27th to visit her cousins, Mr. and Mrs. Cunningham.

WILKINSON. Mr. and Mrs. Wilkinson (J.E.B.) are helping for the present the work in Hyogo Ken.

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## DEATHS

SCHNEDER. Miss Mary E. Schneder, daughter of Dr. and Mrs. D. B. Schneder of Sendai, (R.C.U.S.) after an illness of several months. passed away on April 12th, 1934. Death took place at the home of her parents, and interment was made in the Foreign Cemetery, Sendai.

CLAGGETT. On February 15th, 1934, Miss Mary A. Claggett, (A.B.F.M.) for over thirty years a missionary in Japan, was struck by an automobile in Louisville, Kentucky, and passed away on the way to the Hospital. Miss Claggett arrived in Japan in 1888 and left on furlough in 1922, after which she did not return. The greater part of her time was spent in Evangelistic work, which always engaged her deepest interest. She was the Founder of the present Young Women's Dormitory, Yotsuya, Tokyo.

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Friends of Mrs. Nobu Jo, noted social worker of Kobe, will be delighted to hear of further recognition of her splendid work. On Kigensetsu she received a letter from the Keifukai, which is one of the branches of the foundation through which Imperial donations are made, saying a gift of 1800 yen had been granted to be used as a payment on her new kindergarten building in Harada-mura. This old building was presented to her by the Mitsubishi Bank and moved to the site of her institution and rebuilt by the kindness of a well known builder in Kobe, Mr. Takanaka. The money for the site for the building was lent by friends. A letter was also received from the Imperial Household Department and the Department of Home Affairs, encouraging her in her good work and promising a gift soon. Already the new kindergarten has been dedicated, and 125 children are cared for and taught every day, practically all of them being sent by parents who are forced to go to work and leave their children without care.

Friends of Mr. Misaki Shimadzu, long the efficient Y.M.C.A. Secretary of the Japanese "Y" in Chicago, U.S.A. will be interested to learn that he has lately been transferred to the Japanese "Y" in Shanghai, where his knowledge of English and of "foreign" ways will be a great asset—and his genuine interest in trying to help to better international relations should be of continuing value.



## WHO'S WHO IN THIS ISSUE

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- ANNA C. HARTSHORE—A teacher at Tsuda College. We quote from the book "Japanese Women Speak" "The College owes everlasting gratitude to Miss Anna C. Hartshore for her love and loyalty to Miss Tsuda and the College. It was mainly due to her efforts that one million Yen was raised for the school in the United States."
- F. GERTRUDE HAMILTON—Principal of the Toyo Eiwa Jo Gakko (United Church of Canada).
- TOEMON TAKENAKA—Contractor and Builder of Kwansai District who built the new Kobe College and many other fine public buildings.
- DR. CHARLOTTE B. DeFOREST—President of Kobe College—Smith College Alumna.
- TAKEO IWAHASHI—Professor of Philosophy at Kwansei Gakuin was an Edinburgh student. He is now a well-known evangelist, lecturer and popular writer—being greatly helped by his seeing wife and a devoted secretary.
- KIKU SOGI—who has translated for the Quarterly before, is a Kobe College graduate and teacher—the daughter of Vice-Pres. Sogi of Kwansei Gakuin, and a member of the Kobe City Board of the Y.W.
- MICHI KAWAI is too well-known to these pages to need introduction—A Bryn Mawr graduate who has a school of her own in Tokyo.
- WILLIS C. LAMOTT is a member of the Enitorial Committee of this magazine—was last year Editor of the Japan Christian Year Book, and is a Professor of The Meiji Gakuin in Tokyo.
- EDITH F. SHARPLESS is a member of The Foreign Mission Board of Friends—of Philadelphia. She is stationed at Mito.
- J. MERLE DAVIS—Director of the Department of which he writes, was formerly a Secretary of the Y.M.C.A. in Japan where he was born. Prior to his appointment to the Geneva position he was Director of the Institute of Pacific Relations and lived in Honolulu.
- AKIKO YAMADA, was a member of last year's graduating class at Kobe College. She is now living quietly in Tokyo at the home of her Uncle who was at one time a resident in Geneva and is much interested in international affairs. She was also a graduate of Koran Jo Gakko.
- EDNA LINSLEY GRESSITT is the wife of J. Fullerton Gressitt of the American Baptist Mission, stationed in Tokyo.
- GINJIRO SOGI is the popular Vice-President of Kwansei Gakuin—a former Edinburgh student and Prof. of Theology.
- Dr. Sogi regrets with us that this paper as necessarily diluted for broadcasting does not fully represent his thought.